



I Pre-
ceptes of Cato,
with annotations
of D. Erasmus of Ro-
terdam, verie
profitable for
all menne.
Newely
imprin-
ted.

Anno
1560.





To the ryghte
woorthippesfull, Sir

Thomas Cairuerden
knight, Roberte
Barrant wishy
eth much pro-
sperous helth
& welth.



RIGHT WWOORTH-
ippesfull Syr, all
questions set a part
the onely fame and
good report, which
ye doe ryght woorthely deserue of
your so very excellēt giftes & qua-
ntities, & especially your wyghte
A. II. iudge.

An Epistle.

Iudgemente with most prudent & sage wisdom in Marciall affaires annexed, seime not vnworthy the patronship of the pzeceptes of the antique and witty Cato. For as much as ye doe not onely imitate and folow lyke circumspect grauitie and policy, but also do with your like factes and properties, reuest and newly garnishe y wisdom of Cato. I suppose that if y fates and destinies woulde suffer Cato to reuiue agayne, and wer certifyed into whose tuicion and safe defence he were dedicate, he woulde eyther count hymself the mosse fortunat of all other, or els woulde wyllyngly surrender hys ryght and title, that he could claime

An Epistle.

claim or demaūde in this his preceptes, vnto your discrecion. Considering that y^ewer able to purchase vnto hym a moze ample inheritance of fame immoztall, whom he shoulde fynde so legitimate and naturall a sonne and heyre of his politique wysedome. Who for his marueylous inuencions and witty conueyaunces in warrefare is not onely of auncient captaynes to be folowed, and of yong warriors to be practised, but also of childezen to be learned. And finally, for this his excellēcy deserueth not only of Grecians & Latineſts to be red & knowē, but also to be translated in to the vulgar tongue of al nacions.

A. iii.

Receiue

An Epistle.

Receyue therefore here youre
father Caions inheritaunce:

And with youre lyke wysedome
safe kepe his substaunce.

To the Reader.

Soften as I doe by my fo-
lyshe wit and symple brain
(moſte beniuolent Reader)
ſomewhat earnestly conſi-
der the wittye, ſage, yea, rather
diuynie and heauenlye, then hu-
mayne and worldlye ſcyences of
the antique Philoſophers, they
dooe cauſe me not a litle to mar-
uaile at the wonderfull giſtes of
God. For truely if a man ſhoulde
iudge them onely by their monu-
mentes & writings, & there wer
no perſeuerance of their names,
times or beleue. I know not who
wuld count theſe vnworthie names
of perſit chriſtians. Forasmuch e
A. iiii. as

To the Reader.

as they² p^rceptes and teaching,
their iudgementes and wittes, &
(if Histoziographers be to be be-
leued, their honesty, ciuilitie, and
most b^rotherlike conuersaciō wer
so passing & excellent. What ch^ri-
stian is able in this our time to cō-
prehend like wo^rkes to that very
excellent Plato o^r Aristotle.

Woulde to God (O Plato) thy
saythe myghte haue deserued the
name of a diuine Philosopher, as
thy w^ritings did. Shew me one
of vs all (that haue rather y^e name
then the true perfeccion of Ch^ry-
stians) that is like o^r in any parte
resembleth the humilitie and pa-
cyence that Socrates had. Dioge-
nes was called a dog, eyther for
some

To the Reader.

some fluttish condicions he had, or
els for his barking at other mens
euyl luyng. But yet where is
the perfytest liuer of all, that can
bouchsafe wyth as glad a wyl to
forsake the world and his delites
and felicities, as that dogge dyd:
Shall we shewe our selues to bee
of lesse perfeccion then this dog:
Truely wee lacke suche a good
barkyng curre now a dayes, to
barke at these myschieuous theft
couetousnes, lechery, pryde, per
iury and deuilshe Simony. But
least any suche bandogge chance
to open hys mouthe at vs nowe,
we wyll bee sure to haue in our e
fleue eyther some litle corde to tie
hym vp in a kenell, or els we wil
caste

To the Reader.

caste him a gobbet of meat to stop
his throte, that he may leaue hys
barking. But no tying, no bread
o2 meat, no cherishing o2 making
much of, could make this dog Di-
ogenes cease his barking. Oh it
was an exceeding good curie & had
many good properties. To bayte
beares y^e is, couetous, lecherous &
proud persons, ye might vse hym
fo2 a bandog o2 mastife. To kepe
wolves o2 other rauening beasts
fro our shepe, y^e is extorcioners &
oppressors fro the simple people,
he was as a good shepherds cur,
to finde & put vp game and to re-
taine y^e same, that is, to seke out
euil disposed persones, & openly
to reprehende and rebuke them.

There

To the Reader.

There could be no better spaniel
to ouertake his game, y^e is to pre-
uert the naughtye purposes of e-
uill liuers, there was no swifter
greyhounde. And for to pursue y^e
steppes of the wicked, it was a
passing good bloudhound, I pray
to god that we be not found worse
thē this dog, or at least waies ha-
uinge that worse propertye of a
dog, that is, returnyng to the fil-
thy voinite of oure sinfull life. I
would to Christs passion there
wer no more desire of worldly fe-
licities in y^e church of Christ. then
was in this simple heathē dogge
Diogenes. But yet Diogenes,
nor any of al y^e philosophers, or of
al y^e wise antique sage men, had
so

To the Reader.

So synguler & perfit gifts, noz pric
ked nigher the streyghte marke &
poynt of a Catholyke man, then
this seuerer & most pruden^t Caton.
Whose lack of faith and christia-
nitie, there is no man of vndersta-
dyng and iudgemente, but wyll
mooste pensyuelye sorowe and la-
ment. Lette a manne onely wyth
good iudgemente and sincere in-
telligence peruse thys litle worke
of hys preceptes, and he shall
fynde nothyng to haue missed or
wanted in thys Caton, to the
perfeccon of Chrystes religy-
on, sauyng the hope and faith
that a Chrysten manne oughte
to haue in the bloude of Iesu
Christ.

There

To the Reader.

There is no degree amonge
menne, but here may thei learne
their ductye and offyce toward
G D and manne. All kyndes
and all ages hath here their les-
son taught theym, howe to bee-
haue theymselues in all states
and condicions. So that thys
lyttle booke dothe woorthely de-
serue to be had in fauoure wyth
manne woman and chylde. For
as muche as in it is contained the
good instruccion and better re-
formation of all theyr lyues. He
that wyl haue good and Godlye
poses and tytles, eyther in hys
armes, badges, cognysaunces, or
in the borders of hys hanginges,
in this booke may he haue theym,
whiche

To the Reader.

Whiche be righte worthe to bee
grauen and witten with golden
letters, or yf there be any thyng
more precious. How be it we see
many, yea to many (yf it wer the
wyll of God) to orname and decke
their shieldes, armes and houses
with goodlye and gorgeouse let-
ters, yet they themselves neuer a-
tote the better in their luyng.
So that they haue fayrer armes
and walles, then soules & minds.
I woulde not therefore that thou
shouldest paynte thy house & flo-
rishe thy armes and leaue thy
soule filthye. But I woulde thou
shouldeste furnyshe the behauy-
ours of thy mynde with these
good lessons, & there is no doubt
but

To the Reader.

but thou shalte auoyde the occasi-
on of manye euyls, and attayne
to the perfeccion of manye Gods
lye knowledges, and diuine
preceptes, of no aucthoure
Heathen then of Caton,
more syncerelye and
perfectely writ-
ten.



The Preface of Cato to hys Pre- ceptes.



After that I perceyued
not a felwe to erre and
misle in the true trade &
way of good nourture,
I thought to put to my
helpyng hande and counsel in the
repayring of thesame their ruine
For this intēt specially that they
mighte liue in some reputacion &
honesty, & myght thereby attayne
and come to some promotion and
preferment. Here now (my deare
beloued sonne) I shal instruct the
how to order thy self, and furnish
the behauiours and maners of the
mynde.

The Preface of Cato.

mynde. Therefore read thou my preceptes and lessons with suche diligence that thou mayst thoroughly vnderstand them. For to reade any thing and not to vnderstand what it meaneth, is none other but thesame to neglecte and despyse.

¶ Firste therefore I wyll thee onely god to honour.

And nexte hym thy parentes to haue in fauoure.

The chiefest loue, zeale, & affection that oughte (by teachers, fathers and mothers and al other byngers vp of youth) to bee grauen and liuelye fourmed in chyl- drens heartes, shoulde and muste be the perfecte and feruente pity

The pzeface

and desyre towardeſ GOD and
godlye thinges. And vnder this
pzecept is commaunded all ver-
tue, firſt of all to bee infused and
powzed into the newe and freſhe
veſſels of tender babes heartes.

And after this loue once perfect-
ly founded and rooted, to learne
them the true fauoure and affec-
tion, with like obedience and hu-
militie, that ought of childzen to
bee geuen and ſhelwed towardeſ
their fathers & mothers. Where-
in thei ſo broughte vp, maye in
more age, knoweledge, due reue-
rence and dueſtye to theyꝝ rulers,
ſuperiours and betterſ;

¶ The next loue to this, ſoꝝ to
be had in dignitie:

of Cato,

Is the loue of thy alyaunce and
consanguinitie.

Here is the thirde loue that
oughte to bee kyndled in chyl-
drens stomackes, that is, the
loue of theyr kynred. Whiche
loue all though the lawe of
G D hadde geuen no pzecept
to bee obserued, yet verye nar-
ture and reason woulde thys
loue to bee hadde, seeynge that
no small bonde of frendshyppe
is thereby knytte. And wyth-
out it, no lyttle occasion of dys-
cencion maye be mingystred. For
yf this pzecepte were not ob-
serued and kepte: what trage-
diall and mischieuous dyscencion

B.ii.

would

The Preface

Shoulde there be whyle the sonne
resysted the father: the newew the
vnicle, the brother his own natu-
rall brother. As it appeareth in y
hystory of Thiestes and Atreus
in Nero, and in other tragidydes
not vnlyke these, or as badde all
together. But nowe it shalbe ne-
cessarye to declare in what thyn-
ges these thre loues doth & ought
to consyste, and how euery one of
these ought to be reuerenced and
had in estimacion. Then the loue
of God dothe consiste in geuyng
true honoꝝ, true pzaise, and true
sacr fyce to hym, of whom we re-
ceyue all thynges that is good.

And this sacrifyce can bee no pu-
rer, no cleaner, no pleasaunter,

ther

of Cato.

then to yelde vnto hym a spyryte
soꝝ foꝝ our offences, and fully w
a firme purpose to retourne no
moze vnto the fylthe of syn. The
father and the mother, the ruler
and superioure are loued, when
all thynges lawfully and godlye
by them commaunded are obeyed
and folowed. We dooe loue oure
kynssfolke (amonge whom the ne-
rest kinsman that we haue, oure
neyghbour is to be chiefly recke-
ned) when we doe with mutuall
benefites, offices, dueties, and
honest familiaritie and conuersa-
tion of lyfe, one embrace y other,
one loue the other, one helpe the
other, and one instruct the other,
in good example of good liuyng.

The pꝛeface

☛ Feare thy mayster for to displeaſe:

And with thy negligence doe not him diſeaſe.

This feare is hard to find and chaunceth but to ſewe chyl dren. And the cauſe therof is ſometime the maiſters tirannye, and ſometime the ſcolers negligence. And this feare ought ſo to bee tempered, that it bee not compelled by the cainings and ſtripes, nor diminished by remiſſion and lenitie. It oughte to bee ſuche that the Scholer more feare the diſpleaſinge and verrynge of hys maiſter then the ſharpenſſe of the rodde. In the olde time princes and noble menne tooke vnto them

of Cato.

thesin informers and instructors
of their children, whom thei cal-
led Pedagoges, and whome we
nowe call scholemaisters. Suche
a one was Aristotle wyth Kyng
Philip, teacher to Alexander,
Plynie to the Emperoure Taci-
ane. And suche had Marcus Au-
relius for his sonne Commodus.
And many of these teachers were
but bondmen, whom noble men
bought to teach their sonnes. As
it is witnesed of Diogenes in the
Apothegmes, who was boughte
in the market of Xchiades, & was
in the house with him teachynge
his children vnto hys liues ende,
and was of his own scholars bu-
ried.

The pzeface

Whatsoever is commytted to
thy fidelitie:

Kepe it priuie, and doe not it dis-
crie.

Herein is euery faythful frend
taught a lesson and rule howe to
kepe in trust silence and faithful-
nes, such secreete matters as shall
be committed and geuen to his fi-
delitie, howe be it he maketh not
his pzecept so gencral, y he wold
therby all thynges to be kepte in
syence and huggermugger, but
those thynges onely that shal not
offende eyther god o2 his p2ynce,
as herespe o2 treason. Yea, and
besydes these let a manne haue a
iuste respecte to his owne consci-
ence, so that the hyding o2 the vt-
terynge

of Cato.

terryng of anye secreete matter bee
to the wrongfull hurte of no mā,
and specially of his owne soule.

Be thou at al seasons in a re-
dyne:

To applye thy market and busy-
nes.

Wheras thenterpzetors mind
is, that a man should in those sci-
ences moſte chiefly occupye hym-
self, whiche might helpe hym to
the knowledge of the law, for as
muche as in Catons time, and in
oure tyme also, the next and ſpe-
dyeſte waye to promociō, is by
ſuch meanes. Yet I dooe rather
ſolowe his laſte mynde and wyll
that is for a man to applye hym-
ſelf to thinges preſent, and as the
tyme

The pꝛeface
time seruethe. According to y^e pꝛo-
uerbe and common saying. Take
thy market while time is, lest of
thy pꝛyce thou dooe mysse. And
then it bce saide vnto thee, thou
commette a daye after the saye.

With good men euer lette thy
conuersacion be:

And then thalte thou gette much
honeste.

It is commonlye seene, that
he that toucheth pytche, is of the
same defyled, spotted, and ca-
rieth some token of it aboute
him, eyther in sauoure oꝛ one
parte oꝛ other of his garmentes
is therewith distayned. So it fa-
reth with theym that coun-
pange with cull disposed par-
sons,

of Cate.

sones , that haunt suspected places , cyther they smel of the same naughtynesse , or they gette vn- to them as bad a name as though they were naughtye packes in dede : for no manne can lette the peoples iudgemente which will iudge according to the behauiours of them that thou arte in compa- nie withall. So that by the com- pany of good men thou shalt euer bee sure to lese nothinge, but ra- ther winne somewhat, cyther in name or in perfectennesse of ly- uinge.

¶ Enterpryse not to come in pre- sence:

Where thou seest menne talke in scilence,

This

The pzeface

This lesson serueth not onely to the ygnoraunt myndes of yōg chyldezen, but also to the rudenes of some carterly and loutishe felowes, and to the malepert boldnes of some iacke sauces. Which all fo2 lacke of nurture, do sodeinly withoute all regarde o2 blushyng, thrust themselves into the secreete counsel of wyse men, and so disturbe them from they2 earnestte matters with they2 vnlearned rudenes.

In thy mynde and bodely fauoure:

Be thou cleane & of an honest behauoure.

Surely there is no better tokē of the disposicion of the mind inward

of Cato.

warde then is the fashon and behauiour of the body outwarde.

And there is no readyer meanes to furnyſhe the body, then fyrſte to decke and garniſhe the mynde with godly vertues & nouritures.

So that the one is in maner ſhapen by the other, and one the ſayrer for the beautie and oznamment of the other. And in this the furniture of bothe is very expedient and of euery good chriſtian to bee diligently obſerued, but alwayes pryde is to be abandoned, and to be ouer curious and picked.

¶ Whome ſo euer thou doeſt mete.

Gentlye and gladlye dooe hym grete

There

The pꝛeface

Ther is no readier way to get thee loue and frendeshippe of manye, then in metynges and communinges together, for a manne to behaue himselfe gentelye and lowelye in his speakyng and gestures of his bodye, in so muche that manne is of suche purenesse of nature, that with gentlenesse he is soone pacified, thoughe he bee in neuer so greate a rage or furie. Yea, and by gentle intertainment, frendes are long time kept. Whom after we haue once losse is very harde, yea nothyng moze harde to fynde and gette again.

When thou haste to doe with one then thy selfe greater,

elde

of Cato.

Welde vnto hym mekelye as vnto thy better.

It is no small strengthe and vertue that maye bee ingendred in the learnynge and due obseruyng of this pzeccpte. Therefore it is necessary for all degrees and states to hearken vnto it. Learne here thou subiecte to forbear thy rulers and their officers, thou seruaunte, thy Maister: thou schole thy Instructor: yea, & thou wyfe, thy husbände. For by contention of inequalities: that is, the lower with the higher, the weaker and poorer wyth the rycher and myghtyer, all occasyon of myschiefe is wzought and mynished.

In

The pzeface

In stryfe thou that arte superioure:

Be euer fauourable to thyne inferioure.

A pzecepte hauinge no lesse strength of loue and perfyte amitie, then the other befoze. And would to god every one of power and myghte woulde wyth lyttle chyldzen learne this lesson. I would the ryche cobbe to fauoure the pooze sely labourer in the iopardous and payneful wrastring of the lawe. And I would to god that there might bee indifferent stycklers set betwene them, that is vpryght iudges to see y pooze manne take no foule playe at the myghtye mannes hande. Lyke I woulde

of Cato.

woulde haue vsed in spirituall
iudgements, whose courtes for
lacke of sande be so slippery, that
except a man be the conninge, he
is lightly tripped and layde on y
foure quarters.

Whatsoever goodes, God
doth to thee sende:

Kepe it, and foolishly dooe not it
spende.

I am affrayde leaste some kepe
this rule to streyghte, and obser-
ueth it with ouer muche diligēce,
for some there are that bee suche
hynchers and pynchers, that thei
hadde rather breake theyr necke
then spende one farthynge more
then very shame driueth them to
doe, and scace then. Other there
C. are,

The p2eface

are, that nede moze then one such good lesson. And they are those prodygall sonnes, who wyll not sticke to spende theyr whole inheritance vppon a foule fallowe queane, and to hasarde and dyce oute at sixe and seuen, their fathers purchase in one little momente of an houre, that he laboured for in all his whole life time, and then muste they goe steale or take a staffe and a wallet and goe begge.

¶ Whether thou bee in the state of wedlocke or virginitie,

See that thou keepe thy selfe in chastitie.

Great heede is to bee taken, leasse this vyce of the fleshe, that

of Cato.

is to saye: lechery doe raygne in y tender age of any chyld or yonge manne. Specially for that suche age is moſte prone and readye to ſuche maner of vncleenneſſe, and then reaſon and feare lackynge, the weake fieſhe of younge parſones is ſoone by very litle temptation overthrowen. Yea let not the Elders diſdaine hereof to learne howe to leade a lyfe pure and immaculate fro the filthye carreyne and ſtinchious rottenneſſe of carnal luſtes.

☛ In all thy buſynes take good heede,

That thou applye the with good ſpede.

The earneſt deſire and prompt
C. ii. will

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The pꝛeface

Will in a seruaunte oꝛ scholer is
muche regarded, foꝛ thereof it co-
meth, that be the matter neuer so
harde, yet by diligence and good
will it is easily brought aboute,
and with a good lucke ended.

¶ Whereas by negligence there is
nothing that speadeth oꝛ is well
brought to passe.

¶ If thou wylte pꝛoue to bee a
good scholer:

Be euer readyng one booke
oꝛ other.

Long life maist thou haue and
many thinges maist thou by ex-
perience and pꝛactise learne, yet
peraduenture in readyng some
fruitfull woꝛke thou shalte per-
ceyue moze witte and iudgemēt,
then

of Cato.

then euer coulde by experience be attained vnto, or by anye manne hereafter inuented forasmuch as graces and giftes are nothyng so plenteous as thei were in the beginning of the woꝛlde when god did make manifeste his wonderfull power and myghte in the wittes of the Heathen, for the better instruction and confirmation of the faith of the christians to come.

¶ What so euer thou haste scene beare it in minde:

And forget not thynges that bee behynde.

Some are of that opinion that they thynke the perfectenesse of learnynge to consyste and bee

The p[re]face

in the swift and hedlong reading
ouer of many aucthours. There
be also som parents of like iudge-
ment which thinke their sonnes
to haue profited nothing, if they
be one yere in one booke, or one
day in one lesson. But both these
are farre deceiued for they p[ro]fyt
in learnyng, who doth th[ro]ughly
vnderstand what they reade and
thesame so vnderstande do firme-
ly and surely fasten in ther perfit
memo[ry].

¶ Seeke not in another house
what there both want,

But prouyde t[ha]t in thine owne
be nothing scant.

There is manye a busy body
that wyl fynde faulte in another
mannes

of Cato.

mannes doynges, all though he
himself bee in his owne matters
moste negligent and overseene.
And suche dothe oftentymes geue
better counsaile to other menne
then they canne geue vnto them
selues. But surely most quietnes
shall bee for euerye man to haue
to doe in his owne causes, and to
suffer other menne to haue theyr
willes and plesures in their owne
busynesse. For bzablers and in-
termedlers wer euer causers of
contencion and varyaunce. And
manye there are that marke how
lyttle meate another manne hath
in his dyshe, but he fyndeth no
faulte in hys owne colde roste at
home.

The pzeface

in the swift and hedlong reading
ouer of many aucthours. There
be also som parents of like iudge-
ment which thinke their sonnes
to haue profited nothing, if they
be one yere in one booke, or one
day in one lesson. But both these
are farre deceiued for they pzoifyt
in learnyng, who doth thzoughly
vnderstand what they reade and
thesame so vnderstande do firme-
ly and surely fasten in ther perfit
memozy.

¶ Seeke not in an other house
what there both want,

But prouyde that in thine owne
be nothing scant.

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in his dyshe, but he fyndeth no
faulte in hys owne colde roste at
home.

The Preface

Behaue thy selfe gentlye to e-
uery one:

And in felowshippe bee a good
companion.

The behauiour of a manne or
chylde is muche commented and
excepted among men of honest re-
putacion. And more is he sette by
that is poore and gentle in hys
behauoure, and can play þ good
felow, then is the ryche churle w
his proude and disdaineſul loke.
But that is a speciall grace and
greatlye eſtimated when y the no-
ble doe hūble thē to the felowlke
company of honest poore menne,
ſoꝛ ſo did kyng Philyppe exhozte
his ſonne Alexander to do, wher-
by he wanne the heartes of many
a true

of Cato.

a true subiecte.

Without a cause bee not thou
angry,

No; for a tryfle dryeuen in to a
fury.

There is no man excepte he be
a very blockehead, but he hathe
some mocion and passion in hym
of anger and displeasure. Seyng
that no man kepeth his nature so
cleane, but it is coꝛrupt, eyther w
coller, fleume, oꝛ elles with som
other coꝛrupte matter. And as
it is moze lyke a stocke then a
manne, not at all to bee moued.
So it is moze nearer the pꝛoper-
tye of Cattes and Dogges then
men to bꝛaule and wꝛangle for e-
uerie waggyng of a strawe,
yea,

The pꝛeface

yea, and sometyme vpon no occasion: suche is the waywardnesse of many froward and waywarde weasels.

¶ Dyldayne not the poore, no, no; yet scorne thou any body,

For for anothers misery, thinke thy selfe more worthy.

It is a wonderfull thyng to see some statelye marchauntes, whom GOD hath indued with a speciall gifte and qualitie aboue manye other, howe they abuse thesame grace in disdainning their euen Christians and felowes in the faythe and vocacion of Iesus Christe, whyche made all of vyle claye and duste, and to the same hath promysed vs, that we

of Cato.

we shall returne. And then lette
them see howe muche they passe
by their proude lookes, the poo-
rest wretch that goeth by the hye
wayes syde.

¶ When thy neyghbour is fal-
len into miserye,

Reioyce not, nor haue therein fely-
citye.

To mocke and scozne at
naughtie packes and vicious li-
uers, to cause them to be asha-
med of their leudnesse and abhor-
mynacion of lyfe, is to bee com-
mended, but surelye to see thy
neighbour or felow in danger of
sickenesse, pouerty, or other mis-
chaunces of this worlde, thou
hast moze cause to weepe, then
laugh,

The pzeface

laugh, seing that thou mayst and
haste deserued a worse thyng to
chaunce vnto thy self. Therefore
sayeth Marcus Aulus on thys
wyse.

¶ It is geuen to euerye manne
of nature,

¶ One to lament anothers hurt and
displeasure.

¶ Lend if thou may anye thyng
spare,

¶ Yet to whom thou lendest le thou
beware.

¶ There is a choise and a hede to
be taken in lending and geuyng.
For sometime a man may either
lend or geue to his owne hurte, &
the borrowe maye bee made hys
enemye, whiche pretended to bee
his

of Cato.

his frende . Therefore to euerye
begger thou muste not geue , no2
to eueri bo2ower and crauer thou
maist not lende, but vnto a faith-
full asker , o2 where wh2etched
pouertie is , o2 vnto them y thou
thynkest wo2thy, vpon whome a
good turne may wel be bestowed
o2 els towarde whom thou bea-
rest fauour and frendly affeccion,
there sticke not to extende thy li-
beralitie and charitie, least perad-
uenture otherwise thou mayst be
constrayned thus to saye.

When I lent I was a frende,
And when I asked, I was unkind,
So of my frende, I made my fo,
Therefore I wyl no more doe so.

When thy clyentes matter
is

The pzeface
is in try all of iudgement,
Then stande fast at the barre and
be euer pzeent.

I woulde to Chzistes passyon
euerie Attourney Dutterbarrester
counsellor, sergeaunt and Judge
of the lawe would pziute in their
vpzight consciences this pzecept,
into whose handes is commytted
the right sute and plee of manye
a pooze manne, the whiche they
sometymes willingly (when thei
are of the contrary part wel by-
bed) and sometime negligentely
(when of their clyentes they are
not largely and plentifullye re-
warded) let the matter growe to
a nonsute, or driue him to sue a cō-
mission into the countrey, wher,
by

of Cato,

by frendshipp and maistershyp &
pooze man betwene two stooles,
lyeth flat vpon the ground. And
thus the pooze man is vtterly en-
barred of his right, eyther by the
negligence of the attourney in
calling slackly vpon the counsay-
lers, or els by the counsaillers and
sergeauntes absenting theselues
from the court barre, or elles the
iudges theimselues in deferryng
iudgement or at least waye by the
corrupt fauour of the countrey.

¶ Feastyng and bankettyng sel-
dome doe thou vse,

And them to haunt often, vtterly
refuse.

¶ Whether of these two thou cu-
stomably doest vse, thou shalte be
sure to

The Preface

sure to haue a ready displeasure & hurte folowynge. As if thou bee a comon feast maker, it shal weare the hanggles of thi purse, & make thy liuinge full bare . And then looke when all is spent, which of thy gesses will byd thee to so many feastes agayne. Also yf thou be a comon smell feaste, thou shalt by and by runne in flaunder and infamye of a pinchefiste and a comon rauenyng dogge y thursteth his heade in euery mannes pot, and lycketh of the crummes from euery bodys table. But nowe and then to feast thy frend, and thy frende to feast thee, is the signe of frugalenes , and muche humanitie.

Slepe

of Cato.

Sleepe quietlye, and take thy
rest,

As muche as shalbee thoughte for
nature best.

There are some suche slug-
gardes which put so great delyte
and pleasure in slepyng, that thei
thinke the onely felicitie and hap-
pinesse of this lyfe to bee to slepe,
where as they are in verie deede
dead Images, and the liuely pic-
tures of death. And they sayinge
is, we thinke no manne no hurte
as longe as we sleape soundlye,
all thoughe when they are wa-
kyng they canne speake as e-
uill and as shrowdelye as the
wcozt.

Whatsoever thou hast sworne,
D.i. with

The pzeface

thy wyll,

Kepe thyne othe and thy promise
fulfyll.

Beholde Chzistians the pze-
ceptes of an Heathen, against our
customable and damnable othes
and blasphemy that we vse. We
may be ashamed that very infy-
dels shall passe vs in Godly con-
uersacion of liuynge. Seyng vn-
to theym was geuen no rule nor
commaundemente but suche as
reason and nature dyd instructe
theim in. But howe oft haue we
of G D hymselfe commaunde-
mente not to sweare eyther in
vaine, or to the mischieuous and
naughtye purpose of any thynges.
Yea when we do, or be caused of
right

of Cato.

right to sweare, how litle trueth
and credence is there founde in
oure othe: Merely none but per-
iurpe abundantlye. And in oure
promises, bee they by neuer so
great an othe made, we are craf-
tie and slow pafourmers, and
subtyle dealers with our neygh-
bours.

Drynke wyne, with temperate-
nes,

And in thy drynkyng use no ex-
celle.

It is not vnknowne howe ma-
ny incommodites hath and dothe
dayly ensew and folow the great
ercessyue bybbynge and bol-
lynge of wyne. Some of these
swylbowles haue theyr eyes
D.ii. bleared

The pꝛeface

h'ared and winkynge . Some
haue rotten teth and bꝛeath stin-
kinge. Some theyꝝ faces emper-
led with Rubies and Saphyres
of the Tauerne. Som blubchekes
and puffed faces. Som goꝛbelies
and flaggynge stomackes. There
bee other that haue goutes, drop
syes, their liuers consumed, yea,
their bꝛayne and wytte confour-
ded and dulled. And wyll ye haue
felwe wooꝝdes ? They shoꝛten
their life, marre theyꝝ youth, ha-
sten and bꝛynge quickly olde age.
and many times sodayne death,
And as foꝛ youthe to dꝛynk wine
is none other, then where there
is a good fire and heate sufficient
to caste in oyle to make the flame
bygger.

of Cato.

bygger.

If thou wilt needes fyght,
fyght for thy countrey,

And trye thy manhode agaynste
thyne enemye.

There is many braggers and
crakers, that wyl for every smal
trifle laye their handes vppon
their daggers and bee readye too
kyl God haue mercye vppon his
soule, while thei are among their
owne nacion and countreymenne
I woulde haue theym lyke valy-
aunte and puissaunte Chaumpi-
ons in defendyng theyr countrey
from fozeyne enemyes: but then
suche braggers wyl bee readyer
to creape in at a benche hoole,
then to shewe theyr heades, or

D.iii.

bide

The pꝛeface

beside one stroke in a fild. There
be also souldiers that wyll pꝛofer
themselues to gooe a warrefare
moze for the lucre and bauntage
of the spoyle, robberies, & pꝛaies
taken of their enemyes, then for
the loue and affeccion that they
beare towarde the safegarde of
their countrey.

Whatsoeuer thou hearest bee
it good or badde:

Doe not hastily beleue it vntyll
the trueth be had.

Suche is the nature and condi-
tion of many one, that they think
euery tale of Robynhood and lit-
tle John, to be as true as y^e gos-
pell. And of this sorte are the
common people, who for lacke
of

of Cato.

of reason and knowledge report
those thynges that firste come
meth to theyr eares as thynges
of very trueth, when there is in
dede nothyng more further from
the trueth. And hereof it come
meth, that tales, rumours, and
tydings be in so shorte space co
ueyed into so sondre and diuers
places and farre countreyes. For
yeuery manne would take delib
eration and aduysement vppon
suche thynges, as are tolde
them. Swes and lyes wuld not
run abrode with such short speede.

¶ I thinke many matters would
come to passe well,

If fyrste on thyne owne self thou
wouldest take counsaile.

D. iiii.

Many

The p2eface

Many a manne runneth from place to place to seke helpe and remedy of his griefes and trouoles whercas perchance if he would somewhat depelye ponder the occasions of suche vnquietnesse in his owne mynde and conscience, he might with lyght cost and lesse paynes, redresse and amend suche his troubles and displeasures, and neuer sette steppes out of hys owne doore. It is good therefore first to counsaile with the familiar spirite of a mans owne minde and there see whether anye further remedy be to be soughte for, or not, and so accordingly to proceede.

If thou muste needes other
men

of Cato.

mens counsell take,

Be sure to folowe the beste, and
the euyl forsake.

Thou muste not take euerye
manne to bee thy counseller, ney-
ther euery mannes counsel is not
to be folowed, but that counsaile
muste thou chiefly sticke vnto, by
the whiche thou shalt get spedye
and sure remedye of thy busynes.
For manye there are that canne
geue counsaile, but fewe geueth
counsaile pzoftytable for their cli-
entes, and many tourneth theyr
counsaile to theyr owne comino-
dities and pzoftytes. As witnes-
seth the tale of Esop, where the
Croe counselleth the Eagle how to
bzeake his coccle, by flying vpp
an

The pꝛeface

an hygge, and lettynge the coccle
fall dowlne vppon the hard stones
whose counsaile when the Eagle
had folowed: the coccle letten fall
and braste, was by the same Croe
conueyed cleane out of y^e Eagles
syght.

Eschewe harlots and queanes
company.

And vertuous learnynge thy
selfe applye.

There is no better meanes to
restrayne and kepe in youthe fro
the wanton and voluptuous lust
of the frayle fleshe, then earnestly
to occupye thesame in some ver-
tuous and Godlye exercyse. And
of the contrarie, the onely pro-
uoker, tickeler, and setter for-
warde

of Cato.

warde of splthye delytes, is slug-
gishnesse and ydle wanderynge
of the minde, who being destitute
of all good and honest occupacion
draiweth byttle fleshe to his most
corrupte and synchions lustes
and desyres. So that one C gistus
demaundyng of the Coddes by,
pon what occasion he was made
an adulterer. Answer was made
him. Mary thou wert euer sloth-
full and ydle.

¶ Whatsoeuer of thee shall bee
demaunded,

By truely alwayes let it be an-
swered.

In all ages, and in all degrees
lyinge is a vyce mooste odious
and

The pzeface

and detestable and contrari to the
pzeffession of Christianity: but yet
moste especially in a noble mans
childe, whiche should be the mir:
roure and example to the baser
sorte, lyinge is abandoned as a
thyng chiefly dishonouryng and
distayning his nobilitie. There is
no manne that knoweth what a
thiefe and a lyer meaneth, and
what theyr qualities be, but wyl
with al his heart be rydde of a ly:
er to take a thefe, for of the thefe
he may beware, of the other he ca
not.

To good menne bee thou al
wayes beneficiall,

And vnto kynde persons be thou
euer liberall.

of Cato.

It woulde greue thee to bestowe thy benefytes to haue no thanks for them agayne, but howe much moze would it greue the not only to lese thy good turn but also for thesame to be requyted and recompensed with a shrewd turne, and to haue for thy kyndnesse and good wyll a churlythe pranke or shrewde touche playde the: As thou shalt be sure to haue yf thou dooe good for a chourle.

Therefore yf thou looke to haue good of thy benefytes bestowed, bestowe them vppon good men, & vpon such whom thou knowest to haue kind heartes and can beare in mynde who hathe done theym good in times past.

The pꛛeface

Be thou no common checker
noꝛ rayler,

Noꝛ of other mennes deedes a
saucy depꛛauer.

Good it is, yea, and Chꝛistyan
lyke to mony the and warne one
an other, when any thyng is a
myſſe, but to rayle at, ſcoꝛne at,
dysdaynefullye to rebuke, oꝛ ar
rogauntlye to checke and taunte
one another, is not onelye un
beſemyng, but alſo farre from
the parte of anye good menne, in
whome any moꝛſel oꝛ crumme of
honeſtye oꝛ cyuille behauioure
doeth abyde. And what ſhall I
doubte anye thyng at all to ex
empte them out of the number of
men, and nountber them amonge
the

of Cato.

the moste saluage & brutest beasts
that bee, the whiche haue anye
suche condicion. For they are the
dyssturbers and breakers of all
good order and vniformitye, of al
peace and tranquillitie.

In what estimacion soeuer
thou be in:

Rele it not but study more for to
wynne.

A good estymacion and name,
passeth the noumber of rycheffe,
in so muche that the pzeiousnes
of it; surmounteth the value of y
goodes of the whole worlde, and
no treasure is to bee compared
with it. What stronge boltes
and lockes, what bulwarkes,
munimentes

The pꝛeface

munimentes and defences, what
bigilant and watchefull keepers
ought we then to set aboute thys
incomparable treasure: And spe-
cially because the losse of it canne
very hardely begotten agayne, &
seldome it is sene to be recouered
and to lyke dignitie and fauoure
to be restored.

¶ Let thy iustyce bee indifferente
and thy iudgement right.

Judge wrong to no man, by po-
wer or myght.

Oh Cato Cato: If that thou
couldst marke & espye this faulie
in the iudges and iustyces of thy
tyme, when onelye the lāwe of
nature and reason ruled, and not
the feare and knowelage of god,
what

of Cato.

What wouldest thou now say, yf thou shouldest beholde what false accusing, what vniust pleading, and accozding to the same, what most false cōdemnyng is of pooze sely soules and very innocent per sones?

¶ If thy father and mother, bee dyspleased wiche thee:

Wynne them agayne by patient humilitie.

Although thy father & mother, doe chasten thee somewhat sharply and extremelye, yet it shall not be thy part for to behaue thy selfe stubbernely or frowardly against theym, or els to goe aboute anye meanes or waies, how to exasperate them, and to minister more
C. occasion

The pzeface

occasion of displeasure: but with
meke, milde and gentle woordes
to mollifye, pacifye and qualifye
their anger. For nature abhor-
reth in the very brute beastes, y
the yonge one should resist or bee
in any thyng displeasaunte unto
his daime, no not in the fyerce
Molues and Tigres, or in the
benemous serpentes.

¶ If thou receyue at any mannes
handes a benefyte,

Remember wyth lyke kyndenesse
thelame to requite.

I do iudge him woorthy to whō
not onely any good turne oughte
to be geuen at any tyme after, but
also to whom great unkyndenes
ought to be shewed, the whiche
wyl

of Cato.

will not knowledge himselfe too
hane receiued a benefite at hys
frendes hands, or doth by negly-
gence and ouersyght forget to re-
quyte and repayre when he is a-
ble, like kindenesse as he had in
his necessitie and nede receiued.
Surely many there are y^e remem-
breth very well what thei do for
other mē, but what other men doe
bestow vpon them, that is quickly
forgotten or slowly remembred
and nothing at all requited.

Stande at the barre, and hearken
what is there sayd,

That thou mayste learne, other
mennes matters to pleade.

A very notable science & a ler-
nyng much esteemed was the law

The pzeface

In the time of Cato, so that y next
and the speddest way to pzomoci-
on was the to haue a perfit sighte
in the law. And euen in these our
dayes it hath no lesse, yea rather
more anthozitie, and is hadde in
farre better estimacion. There-
foze this pzecept of Cato may be
well marked of the youth of this
realme, who willeth and exhoz-
teth them to the knowlege of the
lawes, not for to auenge his own
wzonges with extreme suite, and
not for to worke iniury and to do
displeasure, but to mayntayne
right, to helpe the neddy and poore
sely creatures to their true pos-
sessions and inheritaunce, to see
iustice ministred, and true causes

of Cato.

alwayes preferred.

Suche gyft and quality as god
hath to thee sent:

See that with discrecion it bee
spent.

If God haue endued the
hode and corpozall strength, it is
gift is not to be turned into y^e vse
of auenging euery iniury and dis-
pleasure, not to quarellunge and
fighting for euery light matter,
not to bloudsheddinge and man-
slaughter but to the defence of thy
prince and countrey, to the main-
teinaunce of thy wife and chyldre
by doinge suche labours and occu-
pations, as thy strength may wel
sustain and beare; yea in whatso-
euer gifte and qualitie thou doest

C. m. 1

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The Preface

excell, it is not to be vsed for any
force able oppreſſion by myghte,
nor for any diſceitfull detruſion,
by gyle and pollicye.

¶ Temper thyne anger, and re-
ſtrayne thy dyſpleaſure,

And theſame to auenge, take
reſpecte and leaſure,

This counſell was heretofore
not to be angry for euerye wag-
ging of a ſtrawe. And now by
farther and better aduiſe is, in no
caſe to bee offended or diſpleaſed,
but then to puniſhe and then a-
uenge, when an anger and ma-
lice doth not blynd reaſon and ex-
pel godly charitie.

At the toppe and ſcourge, lette
thy playe bee,

¶ And

of Cato.

And from the dyce, see that
thou flye.

The top and scourge is a playe
moſte agreeable and well bee ſe-
myng for chyldren, ~~being~~ was
of an euill repute and muche a-
bandoned among the very hea-
then and gentiles.

Doe nothyng, accordyng as
thou art of power and myght,

But lette thy doynges, be of iu-
ſtice and ryght.

What canne there be moze ap-
pertaynyng to a verye tyraunte,
then for a man put in aucthority
to haue onely a respecte and re-
garde what he is able to do, & not
what thing becometh hym, or is
lawfull for hym to doe. And in

C. iiii.

ſuch

The Preface

suche a person may wel be veres-
fied the saying of the Poet.

For reason true and iust,
Standeth his ovvne vwill and lust.

¶ Thy inferiour dooe thou not
despyse,

Neither yet hym refuse in anye
wyle.

To beare cyther hate, displea-
sure or disdain to a man, beyng
of lesse habilitie and power then
thou thy selfe art of: is a verye e-
vidēt sygne & most manifest token
of a proud arrogant, and presum-
tuous minde, and not of a lowlye
and kynd heart.

¶ Anye other mens goodes, dooe
thou not craue,

And by vntrecth, desyre not the

of Cato.

to haue.

There is one thyng that dothe
more manifest and declare y^e brit-
tle and frayle nature of man, the
that he careth neyther what, nor
whose goodes thei bee, nor by
what means he haue them, so y^e
he maye get them once to bee hys
owne.

¶ Loue thy wyfe, wyth a true
affeccion,

For at all sayes, she must be thy
companion.

A worlde it is to see the diuerse
affeccions of men in chosynge and
hauynge of wiues, but thys one
thing remember, that thou ough-
test to take thy wife ~~for~~ and
neither for goodes nor beautie, &
then

The pꝛeface

then louynge to vse her, remē-
bringe that of twoo ye are made
but one bodye, least it be sayde a-
mong vs.

Amonge the heathen, matric-
mony was well esteemed,

And among vs Christians, it is
lytle regarded.

☞ Instructe thy chyldren, in
vertue and vnderstandynge,

And in ignoraunce and blindenes,
let them not be wanderyng.

I do not onelye maruayle, but
rather wonder what fantasied so-
ly raygneth in the heades of ma-
nye fathers, the whiche eyther al
together with holde their chyl-
dren from the education & bryn-
gyng by in honeste disciplines.

and

of Cats.

and knowledges, or els wyl sette
them to no other maysters, but to
suche as may and can ~~underlye~~,
yea rather wantonlye and negli-
gently instruct them & teach the.

Take what lawe thou doest
make vppon other,

See not agreued in thy selfe the
same for to suffer.

Suche measure as thou makest
suche looke to receyue agayne.

When thou art syttinge at thy
meate and table,

Of dyuerse and manye thynges,
be thou not bable,

Talke lytle, and let it bee done
with aduysment.

Sette ever thy studie and en-
deuor be.

About

The pzeface

Aboute that, that is iuste and
honeste.

Endenoure your selues with
earnest desire & diligence to folow
& do those thyngs wherof cometh
no rebuke, shame, or dishonestie.

No mannes loue haue thou in
dyldayne,

But euerye mannes good wyll
endenoure to obtayne.

All meanes and wayes are of a
quyete hearte and mynde to bee
sought howe to auoyde the dys-
pleasure and hatred of the leasie
chylde y^e goeth in the strete. For as
much as there is nothyng so pre-

cious as loue, and no man

doth pefesse better ry-

ches the he y^e hath

y^e loue of many.

The Preceptes
of Cato, with anno-
tations of. D. Cra-
mus added there-
vnto.

¶ Cato. i.

Sith that God is a spyr-
yte as wytynges dooe
testify,

Then with pure mynde honour
hym effectuously.

¶ Cralmus.

The common people dyd reckē
that God was pleased with sacri-
fices of beastes, and with such ex-
terious woꝝkes. But in as much
as God hymselfe is a spirit incor-
poreall

The fyrst booke

pozal, therfoze it is moſte likelye
that he deliteth in ſuchz thynges
as he himſelf is. And therfoze
ought he chiefly to be honozed in
purity of heart. And now in oure
time the moſte parte of Chryſten
men honour god with diuers bo-
dely ceremonies, whercof truth y
moſte acceptable honoz that man
can doe, is the ſinceritie and pure-
neſſe of minde. For ſythe that the
father hymſelfe is all ſpirituell,
therfoze woulde he be worſhypp-
ped in ſpirit, noz there is no wor-
ſhip moze acceptable vnto ſaintes
then in folowynge their life, as in
ſufferaunce, mekenes & chaſtitye
which be vertues of the mynde.

Then ſythe that God is a ſpirit
with

of Cato.

withdrow thy self from ~~thy~~ body
as much as thou canst, and draw
to hym whiche is a spirit. And in
so doyng thou dooest vnto hym
the mooste acceptable sacrifice, wth
mynde, for the common people
were wont to washe their hands
and feete befoze they did their sa-
crifice: But thou chzisten manne
washe thou thy mynde, for God
is mooste offended with the vn-
clennesse thereof, especiall^y it
dooeth not heare condemne all
bodelye woorthyppe, but dothe
declare that thys spyrytuall woorth-
yppe is to hym mooste accepta-
ble.

Cato. 2,

20 Delyght not in slouth, but
from

The fyrst booke
from slepe soone aryse.

Forreste and ydlenes, is mother
of all vyce.

¶ Erasmus.

Scinge as Plinie saith, y oure
lyfe is but a wakinge tyme, than
lose not that tyme by slepe, consy-
dering also that slouth is noyful
both vnto the body and vnto the
soule.

Cato. 2.

¶ The chiefe of al vertues is,
thy tong to reppelle.

He is next vnto God, that well
can holde his peace.

¶ Erasmus.

The chieft of al vertues is, to
refraine thy tonge, and to speake
nothyng vnadvisedly, for god the
father

of Cato.

father of all wysedome, speak
but seldome and that that is ne-
cessary. Therfore he is to be ac-
counted next vnto God, whych
can order his speche by suche dys-
crecion.

¶ Cato. 4.

¶ Be constant in thy sayinge and
doe not contraye,

It foule vyce it is, wyth thy selfe
repugnante to bee.

¶ For needes thou muste with
an other varye,

When wyth thy selfe thou
not agree.

¶ Erasmus.

He that is repugnant to himself
can neuer agree with other. And
he that doth not order his lyfe ac-

F.

coꝝdyng

The fyft booke
According to some rule or order, is
not mete to kepe any mannes com-
pany.

Cato. 5.

If thou consyder well in thy
mynde,

The fashion of men thou shalt
truly fynde,

Howe every manne, other dothe
befame,

For there is no man that lyueth
without blame.

Erasmus.

All menne lightly mark other
mennes faultes and loke not vpon
their owne. And yet is there no
man, but and if he wer wel tried
there might be spyed ynoughe in
hym, wherefoze he might iustlye
be

of Cato.

be blamed.

Cato. 6.

If thou haue a thyng, though
thou loue it neuer so well,

And yf the hauyng thereof should
thee offende,

Aydde thy handes of it, by my
counsell,

For, for a profyte thou must some
tyme thy money spende.

Erasmus.

Sometyme it is expediente to
depart from those thynges y we
dearely loue, if there be leopardy
in the keepyng of them, as to geue
gold and siluer, to saue thy lyfe, &
to forbear thy pleasure to reco-
uer thy health.

Cato. 7.

F. ii

Some

The first booke

Sometyme bee thou merye,
and sometyme bee thou sadde,

As place and tyme requyrezeth too
bee had.

For in a wyle manne it is no
maner of cryme,

Hys maners to chaunge, accor-
dyng to the tyme.

Erasmus.

A man may well change hys
maners as tyme and place requi-
reth. As sometyme it shall be ex-
pediente for thee to be harde and
stiffe in thy cause, and another
tyme to be easye and softe.

Cato. 8.

Belene not thy wyfe yf thou
wylte lyue in reste,

When on thy Seruautes that
she

of Cato.

Oye wyll complayn:

For looke whom that the house
bande loueth beste,

Thy wyfe for the moſte part hath
hym in dysdayne.

¶ Erasmus.

It is moſte the propertie of all
women to ſet their huſbandes at
debate with their ſeruauntes.

Therefore he warneth them that
they ſhall not beleue to lyghtely
ſuch complaintes.

¶ Cato. 9.

¶ If thou warne any manne of
his vyce,

Though with thy warnynge thou
perceyue hym greued,

If he bee thy frende, yet I thee
aduiſe,

F. iii,

Stint

The first booke

Stynt not, but let his vyce bee re-
proued.

¶ Erasmus.

If thy frende offende, y^e ough-
test not to geue hym a lyght scar-
ning and so let him alone, but wil
to lay vpon hym to amende it, yf
it be any such thyng as doth per-
tayne either to his honesty, or to
his profyt.

Cato. 10.

¶ Striue not with wordes but
rather holde thy peace,

Agaynste theym that of wordes
neuer wyl cease.

For to manye menne, is geuen
the gift of speache.

But discrecion wyth them, per-
happes is for to seache.

Erasmus

of Cato.

¶ Erasmus.

If thou argue wyth wise men,
thou shalt not mede to spend ma-
ny woordes. But if thou meddle
with a feole, thou shalt neuer
haue done.

Cato.ii.

Thoue other so, that vnco thy selfe
thou art a louyng frende.

If he wile be good vnto good me
vnlesse an euyl foloweth thee in the
ende.

¶ Erasmus.

Doe so to thy frendes that thou
be mooste frende vnto thy self, and
so doe for other, that thou lacke
not thy selfe.

Cato.ii.

¶ Be thou no forger of tales that
bee

The first booke

be newe,

From all suche thynges, looke
that thou eschewe.

For it neuer hurted manne to bee
in peace,

But it dooeth hurte ofte, to putte
the tonge in prease.

Erasmus.

Spreade no tidinges nor tales
amonge the people, for often
times he that so doth, hath cause
to repent.

Cato. 13.

Make no promyse vpon truste of
other menne.

For thereby thy credence thou
mayste hadde to spyll,

For it is the fashion of manye
nowe and then,

To

of Cato.

To promise much he more than
they will fulfill.

¶ Erasmus.

That which thou haste thy selfe,
thou mayste be bolde to promise
but yf thou truste to another
mannes woorde, thou mayste
chaunce to bee deceyued, for it is
the condicion of manye menne to
promise more in a daye then they
will fulfill in a yeaere.

Cato. 14.

¶ If one to thy face dooe thee
laude and prayse,

See iudge unto thy selfe of that
thyng that he sayse.

For thyneke thou neuer, that an
other man,

Canne knowe thee better, than
thy

The fyft booke
thy ſelfe can.

¶ Erasmus.

Beleue not hym, that ſo wyl
flatter thee, but ſearch thine own
conſcience, and ſee whether it be
ſo or no. And if thine owne con-
ſcience ſhelweth the that thou art
farre other then he maketh thee,
then beleue not hym, but beleue
thy ſelfe.

Cato. 15

¶ If a good tourne vnto thee be
wrought,

Spare not to utter it, bothe too
leaſt and moſt,

But yf vnto another, thy ſelfe haſt
done ought,

¶ See in any wyſe therof thou make
no boalt,

Erasmus

of Cato,
¶ Erasmus.

If thou haſte done a good turne
vnto another man, it is not thy
honour to ſpeake much of it, for
that in a manner is halfe a caſting
in the teeth vnto him, to whom thou
haſt done it. But if thou haſte re-
ceiued anye benefyte of another
manne, if thou ſpeake muche of
that, it is a token of good remem-
brance.

Cato. 16.

When menne bee olde, they uſe
oſt to tell,

Of theyr dedes paſſed either good
or badde:

Therefore in thy youth, order thy
ſelfe ſo well,

That of thy dedes to ſpeake thou
thou

The fyrst booke
thou mayst be gladde.

¶ Erasmus.

Olde menne that haue seene
manye thinges in theyr tyme,
 vse ofte to speake of such thinges
and therfore we ought so to direct
oure youth that we maye speake
thereof in our age to our woꝛship
and honestie.

Cato. 17.

¶ Though that men doe speake,
or mitter priuely,

What so euer they saye, care not
thou a fyre,

But he that is gyltye in any ma-
uer thyng,

Thynketh that onely of hym is
all theyr whysperyng.

¶ Erasmus.

of Cato.

Although thou see men speake
softly o2 rounde together, do not
by and by ymagyne that they
speake of thee, for that were a to-
ken that thou were guilty in some
matter.

Cato. 18.

¶ When thou art in wealthe and
prosperitie,

Beware of the daungers of ad-
uersitye.

For truste not Fortune her chan-
ces are so slick,

For the begynnyng and endyng
is not alway like.

¶ Erasmus.

¶ When thou art in most prospe-
ritie, then beware of aduersitye,
for fortune vseth euer to chaunge
and

The fyrst booke
and of a ioyous begynnyng, chā-
ceth a lamentable ending. Ther-
fore when thou art in most welth
than oughtests thou mooste too
premeditate, howe to take aduer-
sitye, yf it chaunce to come: lest
yf it sodaynely chaunce to thee,
thou be not therewith miserably
oppressed.

Cato. 19.

¶ By the thys lyfe is uncertayne
here, that we holde:

And dye we muste needes, wee can
no other chuse,

To truste to anothers death than
be not to bold,

For it is euyll lookyng after dead
wennes shoes.

Erasmus,

Thys

of Cato.

This lesson is good for heires & executours that gape after other mennes deathes, for many times it commeth to passe, that thei that loke after other mennes deathes, be the fyrst that die, all be it that thei be farre younger and stronger then the other.

Cato. 20.

If thy pooze frende geue thee ought, be it neuer so small.

Receyue it gladlye and thanke him therewithall.

Erasmus.

A gyft ought not to be esteemed according to the value onely, but accordinge to the mynde of hym that gaue it, for we reade of diuerse Princes that haue receiued.
Sometime

The fyfth booke
sometyme a lyttle water or an
appell, or suche a smail cryfle, as
well and as benignely as though
it had been a greater treasure.

Cato. 24.

¶ If thou be in pouertye, see pa-
ciently that thou take it,

And thinke how, into the worlde,
thou camest all naked.

¶ Erasmus.

If wee consyder howe nature
bryngeth vs all naked in to the
worlde, we maye therby perceiue
that ryches is not our owne, nor
bettes, nor of nature belong vnto
to vs. If thou shouldest lose a me-
ber or a ioynte thou haddest then
a cause to be sozry therfore, thou
haddeste losse then somewhat of
thyne

of Cato.

thyne owne: but if thou loose thy
goodes, neuer were thy self there-
fore, for as concerning those thin-
ges that a man maye ~~saue~~ ~~his~~
own, the poore man hath almuch
as a kyng, wylt thou know true-
lye what thyng thou maiste call
thyne owne. Remember what
thou haddeste when thou wast
borne, and that is thyne owne and
no moze.

Cato. 22.

Of death hardely be not to much
dismaide,

For sure we must all nedes folow
the trace,

But be that of his death alwayes
is affrayde.

Loeth of his heakthe, in the meane
space.

The fyft booke

space.

¶ Erasmus.

He y^e is sore feareth his death,
can therby neuer the soner escape
it, but besides that he looseth hys
health, and the life which he hath
foz to lyue alwaies in suche ago-
gony, it were as good to haue no
life at all.

Cato. 23.

If thou haue done good vnto one
before:

And he haue not the gentlenesse to
thanke thee therfore,

Blame not god foz his unfrend-
lynes,

But foz suche men, hereafter so
shon the lesse.

¶ Erasmus.

There

of Cato,

There is nothing more grei-
uous thā an unkind friend, which
if it so chance thee, yet that ought
not to be imputed to G D D, as
though it were his fault, for some
men vse, that if thei be not rewar-
ded for thye2 dedes (acco2dyng to
their mindes) by & by they blame
god, as though he wer vniuste, &
yet the fault is inthemselves that
tooke no hede for whome thei did
good vnto.

Cato. 24.

The good that thou haste, spende
it not to faste,

For feare leasse thou chaunce to
lacke at the last.

Therefore to thy substance looke
thou take good hede,

G. II.

And

The fyrst booke

And reckon euermore, that thou
Chalt haue neede.

¶ Erasmus.

Euere kepe somewhat in store,
for feare of lacking another day,
and truste not to muche vnto thy
selfe, but euere reckon that thou
mayst well ynoughe come to ne-
cessity in thy age.

Cato. 25.

If thou be disposed, for to geue or
lende,

Many promyses thereof, looke
thou doe not make.

For where thou countest, to be
taken for a frende,

They wyll then saye, thou canste
nought doe but crake.

¶ Erasmus.

of Cato.

A man ought neuer to promise
more then he can performe. And
to make manye promises of the
whiche he wyl not perfourme, is
but craking and boasting, and no
good maner at all.

Cato. 25.

¶ He that wyth his flatterynge
woordes doeth fayne,

For to be thy frend, and yet he is
not so,

With the same sauce serue hym so
agayne,

For wyth craft, to begyle crafte,
it is but well do.

¶ Erasmus.

Use gyle with him that vseth
gyle to thee, for it is better to en-
ertaine suche a fayned frende wth

B. iii.

fayre

The fyzt booke
faire words, then vtterly to make
him thy enemy.

Cato. 27.

Trust not hym that hathe a fayre
tongue,

For lyghly it is a sygne of great
dylceite,

For the fouler wyth hys fayned
song,

Deceiueth the birdes, and byng
eth them to the bayte.

¶ Cralinus.

The faire speakers be euer to
be suspected, noz yet esteeme men
according to their faire wordes,
but accordyng to their true dedes
for he that speaketh fayre go
eth aboute to deceyue thee. And
remember that by suche dissimu
lation

of Cato.

lacten are the pooze birdes begg-
led. And so likewise by flatterye,
is many a man deceiued.

Cato. 28.

If thou haue many children upon
thy hand,

And lackest goodes wherewith they
maye be founde,

Tearne them some science wherby
they may,

Helpe themselves therewith an
other day.

Erasmus

Science serueth not onely in e-
uery countrey, but also it helpeth
in euery fortune. Therefore it is
a sure conclusion, that wheresoe-
uer thou come, if thou haue sci-
ence thou shalt therewith be able

G.iii.

to

The first booke

to get thy liuynge. But nowe a
dayes many people bryg vp their
chyl dren lyke Lordes sonnes,
whereby they be brought vppe in
flouth and ydolenes. Furthermoze
that which he here saith to poore
men, that would I counsel pry-
nces to doe, to bryng vp their chyl-
dren in some crafte or science,
whereby they shoulde attayne a
double profit, for fyrst whē youth
is vscd to be occuppyd, it hath the
lesse leasure to learne vyce, and
another is, that if fortune shoulde
chaunge and bryng them to po-
uertie, as it is possible to be sene:
yet then they shoulde not bee com-
pelled to begge, nor get their ly-
uynge vnbonestly.

of Cato.

¶ Cato. 29.

¶ What other menne sette moste
by, let it be vyle to thee,

That other menne set least by, e-
steeme it best of all.

So to thy selfe, thou shalt no ni-
garde be,

No: other menne shall not the co-
uetous call.

¶ Erasmus.

Despyse thou, that other men
delite moste in. And set by that, y
thei set least by, so shalt thou not
be a nygarde to thy selfe, for that
that a manne setteth not by, he
forceth not how soone he spende
it, no: other men shall not thinke
thee to be couetous, when thou
doest not couet no: art not greedy
of

The fyrst booke

of suche thinges, that thei would
so fayne haue, for commonlye the
people set muche by rycheſſe, and
care litle for vertue and learning
for euerye thing is valued accor-
ding as mens mindes liſt to take
it, but be thou of contrary iudge-
ment to the comon ſort, as for ex-
ample: The moſte part of people
eſtyme Pheſant and Partryge to
be a very dainty diſhe, but eſtyme
thou them but for groſſe, and re-
ken thou that egges, milke and
cheſe be the daintieſt meate y^e thou
canſt finde. And ſo thou ſhalt liue
a pleaſant life thy ſelf, ſythe thou
haſt that, which thou deſeſt beſt,
nor thou ſhalte neuer care to take
other mens pleaſures from them

of Cato.

insemuche as thou accountest the
nought woorth.

Cato. 30.

That thyng whyche in another
thou art wont to blame,

See welware that thou offende
not in the same.

For it is verye shame, when a
man wyll preach,

If that his deedes, agaynst his
wordes doe teache.

Erasmus

It is a foule fault for a man to
blame another for suche thynges
as he himselfe most vseth, for the
sinnefull life of the preacher mys-
sitheth greatly the auctoritie of
his worde.

Cato. 31

The fyrst booke

If thou requyre oughte, see that
thy demaunde be,

Accordyng vnto ryghte, and to
good honestye.

For doubtlesse he were a very foole
in dede,

Suche thynges to demaunde as
he ought not to speke.

¶ Erasmus.

Euery man is not to be requy-
red, but he that in maner oughte
to graunt thy request, no2 euerye
thyng is not to bee craued, but
such thynges as a man may aske
with honestye.

¶ Cat. 32.

Forlake not thynges which thou
knowest of olde,

For thynges whiche thou doest
not

of Cato.

not know,

For of that that thou knowest
thou mayst be sure and bolde,

But of such as be new thou canst
nothyng be so.

¶ Erasmus.

Change not the olde for the
newe neither thy olde frende for a
new, nor thy olde trade of living
for a newe which thou knowest
not, for the whiche thou hast all
ready tryed, thou canst tell howe
to vse them. But as for the newe
thou wottest not how they wyll
proue for often it happeneth that
those whiche at the begynnyng
seme very good, in the ende wyll
proue the contrary.

¶ Cato. 13.

Being

The fyrst booke

Shewing howe trayle the lyfe is
that we haue.

And through howe many ieoper-
ties daily we runne.

Euery daye that thou hast scaped
well and saue,

Accompte it firme and sure, that
is wel wonne,

Cicilius.

Seeing our life is so vncertayn
and subiecte to so manye dangers
we maie reckon euery daye well
wonne that we haue freely esca-
ped. For there passed vs no day,
in which we might not haue cha-
ced to die, no: we hadde neuer no
warrant of our life. Therfore se-
ing ther hang so mani ieoperdies
ouer vs, it is maruel if we escape
any day.

Cato.

of Cato.

Cato. 34.

Though thou of thy power mayst
haue all thy wyll,

If olowe it not alwayes, but some
tyme geue place,

Foꝛ yf thou of gentlenes dooe o-
thers myndes fulfyll.

So shalt thou best stande, in thy
frendes grace.

Erasmus.

This saying is as true as can
bee, foꝛ yf thou sometyme break
thy owne wyll and folowe other
mens myndes thou shalt acquire
great beniuolence. But some be
so stiffe mynded, that they wil co-
tende and strue with their frēds
and yf foꝛ a matter of no weight,
and hadde rather bee at vtter
desiance

The first booke
defyaunce with his frende, then
once to bzeake his wylfull mind.

¶ Cato. 35.

¶ As thou wouldest that other me
shoulde geue unto thee,

So to geue to other, thou muste
contented be,

For such mutuall beneuolēce euer
Causeth menne in frendeshyppe
long to perseuer.

¶ Erasmus.

Frendeshippe must be vsed v
pon bothe sydes, for as the Pro
uerbe sayth: one good tourne as
keth another.

¶ Cato. 36.

¶ Beware that thou engender
no debate.

For kyndle no malyce betwixte
thy

of Cato.

thy frende and thee.

Foꝛ wꝛath engendꝛeth nothyng
but stryfe and hate,

And concoꝝde euer causeth loue
and charite.

Erasmus.

Be well ware thou fall not out
with thy frende, foꝛ such dissen-
cion bredeth great hatred, where-
foꝛe to thy frende thou oughteste
to vse all gentlenes.

Cato. 37.

When thy seruantes offeꝛe both
moue thee vnto yꝛe,

Looke that with discrecion thou
moderate the fyꝛe.

Erasmus.

Beate not thy seruant in thine
anger, foꝛ yꝛe can doe nothyng
well.

The fyrst booke

Wel. Therefore first temper thy
wrathe, as a Philosopher sayde
once to his seruant: and I wer
not angry (quod he) I would sure
ly nowe walke thy coate. And so
vpon a time, whē Plato was an
gry with his scruaunt he toke vp
a staffe, one asked hym what he
wuld do. Mary (quod he) beat this
intemperate persō, meaning him
self, y was so ouersene by anger.

Cato. 38.

With pacience and sufferance, do
thou thyne enemy wyne,

And conquere hym not by force
and vyolence,

For amonges all other vertues
that herein been,

Pacyence euermore hath the pre
hemynence,

of Cato.

heminnence.

Q Crasimus.

It is one of the chiefest vertues
to suffer thyns aduersarye, when
thou mayst overcome hym, for a-
monges al vertues, that is one of
the greatest.

Cato. 39.

If thou with thy labour hast got-
ten ought at all,

Inspendyng thereof, bee not to
prodigal.

But yf that thou laboure to an e-
uylleuent,

Those goodes so euyl gotten,
must nedes be mispent.

Q Crasimus.

It is good to laboure and gette
to haue wherewyth to lyeve ho-

uill,

nefly

The iijth booke

neethly for he that truly so getteth
his liuyng, lightlye neuer falleth
into necessitie, but he that labou-
reth for that intent, that he wold
after liue y more prodigally, may
sone be oppressed with pouerthe.

Cato. 40.

When thou arte wealthe, make
thy frendes good chere,

But see vnto thy selfe, that thou
be mooste nere.

¶ Erasmus.

When thou art ryche, spend some
of thy ryches vpon thy frends, but
yet spend so, y thou lack nothing
thy self another day, & be a frende
to thy frend, but yet se thou most
of al, be thine owne frend.

The ende of the
the first booke.

The second Booke of Cato.

Cato first.



If thou wouldest know
howe to tyll the ground
Virgil wyl thee teach
the feate of husbandry,
The property of herbs
in Macer may be founde.

Also the Romayne warres Lucan
both versifie

And in declaryng loue, Ouid bea-
reth mastery.

But yf thou lyst to learne wisdom
and sapience,

Howe to gouerne thy lyfe well
and vertuously.

Th.iii.

Drake

The second booke

Draue nere then and hearken to
my sentence.

¶ Erasmus.

Euery diuerse autour teacheth
dyuers thynges, as Virgil in hys
booke of Georgikes, teacheth the
state of husbandry. Oacer the Po
ete wyrteth y^e propertie of al ma
ner of herbes. Lucan wyrteth of
the Cruell warres betwixt Cea
sar and Pompey. Quid teacheth
of al matters appertaynyng vnto
loue, with her dalianys. But yf
thou list to learne the craft of scy
ence how to lyue well and vertu
ously, than reade this lytle booke
whiche teacheth thee no trislyng
matters, but the verry waye and
meanes of vertuous lyuynge and
high

of Cato.

high perfeccion.

Cato. 2.

Dooe good to straungers euer by
myne aduise.

For in so doyng, thy honest
adise,

For why : it is a farre better
thyng.

For to haue frendes, then to be a
kyng.

Crasus.

We ought not onely to doe for
oure frendes, but also sometime
to doe for straungers, and to en-
deuour our selues, to gette theyr
beniuolence, for it is better to get
thee many frendes then to winne
a whole kyngedome, as

D.iiii.

king

The second booke
kyngdome a man may lose, but a
frende wyll helpe a manne in his
necessitie. And surelye those par-
sons shall be moze stedfaste vnto
thee, that thou wylnest with ge-
nlenes and beniuolence, the those
which thou constrainest with po-
wer and might.

Cato. 3.

Lette God alone wyth hys se-
cretes all,

For of the heauen ensearche not
the priuie,

For sythe thou art but a manne
mortal.

Meddle with suche thynges as
mortal be.

O Erasmus.

As Socrates wytteth, that that
whiche

of Cato.

whiche is aboue vs, belongeth
not vnto vs. Wherefore this au-
thour here wylleth y we shoulde
leane the hygh stude of naturall
philosophy and stude those thin-
ges whiche belong vnto our own
lyfe, as to vse good and vertuous
wayes and to purge our mindes
from all euill affections.

Cato. 4.

The feare of death hardely lette
it passe.

For he maye be called well a very
idle.

That of hys deathe is affrayde so
soe.

That he can take no ioy in his life
therfore.

Erasmus.

The

The second booke

The same sentence is in þe first booke, he that is euer in sorow for thyngking of his death, dothe foolishly, for first by his feare, he cannot amende it, besyde that he loseth al the pleasure of his lyfe in the meane whyle.

Cato. 5.

As long as thou art in thynne angry moode,

Beware thou stryue not wyth no maner wyght,

For in case thy wytte bee neuer so good,

In thy wrathe thou shalte not see the ryght.

Erasmus.

Pyrrhus is wonte to warne þe long sculdiers, that they bee not angry

of Cato.

angry, the much more ought thou
to auoyde anger, that shall dis-
pute any cause, for he y is with-
out anger shall the better iudge.
And on the other syde, anger blind-
eth y right iudgement of y mind

Cato. 6.

Paye out thy money gladly in
the tyme of nede,

For sometyme thou must spende,
yf thou wylt lyue.

Erasmus.

That cost whiche must nedes
be done, doe it with good wyll,
seeme not for to grudge at it, for
sometyme a man must nedes doe
some cost, as at feastes, buryings
or weddinges and also vppon thy
frendes.

Cato

The second booke

Cato. 7.

Flye euer from thynges that be
to hye,

And bee contente wyth a meane
estate,

For surer are the shypes whyche
in the ryuer lye,

Then they that be saylyng in the
sea so great.

Erasmus.

A meane fortune is surer, then
is a hyghe estate, like as the ships
be surer that are in the small ry-
uers then they that bee tossed vp
and downe in the mayne sea.

Cato. 8,

Beware to thy felowes, how thou
doest thewe,

Any of thy actes that maye putte
thee

of Cato.

thee to shame.

For that whiche no man, but thy
selfe dooest knowe,

In dysclosyng thereof let no man
thee blame.

Erasmus.

If thou hast done anyll, make
no boast of it, and yf thou do any
thyng whiche thou wouldest bee
ashamed to haue it knowē, let not
other see it, nor knowe thereof.

But in thy doyng any such thing
loke that thou be prudent and se-
crete therein.

Cato. 9.

In thy mynde neuer thynke that
thole,

Whiche bee wycked shall euer
scape free.

For

The second booke

For though for a tyme, that it be
kept close,

Yet at the last, it shall open be.

Erasmus.

Thinke not that the wycked
shalbe unpunished, for thei make
well for a tyme hyde theyr wyck-
kednes, but at length it wyll bee
known, for time at the laste ope-
neth euery thyng.

Cato .10.

Thoughe that a man, of stature
bee but small,

Yet for al that contemne him not
at all,

For thoughe to a manne, nature
strength deuie,

Yet oft dothe she helpe him, with
myght and policy.

Erasmus.

of Cato.

C. Gracianus.

Despye not thynne enemye,
though he be but smal of stature,
foz many a time, he that is weak
of strength, is of great wytte and
sappence. And therfore we must
not esteeme a man, accoꝝdyng to
the rebuſtiouſnes of the bodye,
but accoꝝdyng to the clerenes of
his vnderſtanding.

Cato. i.

Stryue not wyth hym that is a
boue thy myght.

But foꝝ the ſeaſon geue hym the
mayſtry,

foꝝ he that ſometyme is ouercom
in fight,

At noth er tyne agayne getteth the
victory.

Gracianus.

The second booke
Erasmus.

If thou perceyue that thou hast
to doe with hym that is stronger
thā thy selfe, then geue him ouer
a whyle, and suffer him for a sea-
son to haue the victorie, for ano-
ther tyme maye come, whē thou
shalt be euen with hym agayne,
for oft it chaunceth that he which
befoze was ouercome, maye haue
afterwarde the vpperhande, and
sometymes the weaker ouercom-
meth the stronger. But some bee
so styffe hearted, that eyther they
wyl wyne all, or elles lose all
at once.

Cato. 12,

With wordes with thy frendes,
stryue not at all.

of Cato.

For great debate ryseth of wooꝝ
bes that be final

¶ Erasmus.

He taught the, the same lesſō be-
fore, whē he warned the that thou
shouldest not stryue with thy frē-
des, for sometime for a fewe wooꝝ
des, they that were frendes fal at
great disorde.

Cato. 12.

Labour not to knowe thy fortune
or destiny,

By cratce, or els by some nygro-
mancy,

If or looke what thing, is ordeyned
the vnto,

Withouth thy counsell, God full
well can it do.

¶ Erasmus.

I. i.

Inquire

The seconde booke

Inquyre not to know thy destiny,
neither by witchecraft nor
by other unlawfull artes, for god
wyl not haue a man to know his
secretes, nor yet calleth he the to
councell, when he ordaineth anye
thing to the. And yf his wyl were
that thou shouldest know it, he
wold then haue called the to coun-
cell therein.

Cato. 14.

Be not so pompyous in thyne es-
tate,

To cause other to haue enuye
thereat.

For thoughe enuye, no harme to
the can do,

Yet thou werte as good, to haue
their loue as no.

Erasmus

of Cato.

Erasmus.

Go not so proudly, nor shewe
not thy selfe so stately, to cause o-
ther to haue enuy at y, for though
their enuy can not hurte the, yet
it is a displeasure to haue the euil
wyl of men, and it is a great com-
forte to haue the good wyl of men
thoughe there come no profyte
thereof.

Cato. 13.

Be thou of mynde, bothe cōstant
and stronge,

Thoughe in thy cause, the iudge
do the wronge,

For surely thy aduersarye, shall
not longe enioye,

That which he winneth by suche
a wicked toy.

II. Erasmus

The second booke.

¶ Erasmus.

Be not cleane discomforted, yf
thy aduersari ouercome the in the
law, by vnrightheous iudgement,
for surely, he shall not long enioy
it, for God shal refozne such wic-
ked iudgementes.

¶ Cato. 16.

All displeasures, befoze paste and
gone,

Wute of thy mynde, se that thou
doest cast,

For it is the condicion of an euill
one,

Olde malyce to remembre that is
bone and paste.

¶ Erasmus.

If a concoorde and a lousng ende
be ones made, thou oughtest to
forget

of Cato.

forget all the olde debate, for whē
the cause is ones determyned,
then oughte also the malice to be
finished for he that doth otherwise
is alway called a manne of a dog-
ged mynde.

Cato. 17.

Praise not thy selfe in anye ma-
ner wyse.

And to dispraise thy selfe, is as
foule a vyce.

For eyther of them, from reason
are farre wyte,

For and in the vse of them, is a
sygne of pryde.

Erasmus.

Neither praise nor dispraise thy
selfe, for in doying of eyther of the
is a sygne of him that coueteth

The second booke
baynegloze, for he that doeth dis-
sprayse him selfe doeth it because
he woulde haue other menne to
praysse hym.

Cato. 18.

Spende measurablye, the goodes
that God hath sence,

For that which was longe in get-
tynge, full soone wil be spent.

Erasmus.

When thou hast substaunce, wast
it not to soone, for a thing is euer
sooner spent then gotten.

Cato. 19.

Set asyde wysedome, when tyme
requyrez it,

For some tyme to playe the foole,
is a poynt of wyt.

Erasmus.

Some

of Cato.

Sometyme a man must set asyde
grauitie, as in sportes and playe
cs, where sometyme a man muste
geue ouer wisdom and play the
fooles part, and specially among
fooles a man must play the foole,
and yet not be a foole in dede, for
it is an high poynt of wysedem,
for a man to apply him selfe, ac-
cording to the tyme.

Cato. 20.

Flee couetuousnes, and also from
prodigalite,

For neyther of them agreeth with
honestee.

¶ Erasmus.

Prodigalite and couetousnes
be two vyces, whereof eyther is
repugnaunt vnto other, therefore

The seconde booke
he that wyll haue a good name,
must eschew them both, for the co-
uetous men be called nygardenes,
and the prodigal spenders be cal-
led vnthriftes.

Cato. 21.

Of thy credence hardli, be not to light
When tongues that mooste bable
speaketh least of ryght.

¶ Erasmus.

Faith is not by and by to be ge-
uen vnto those men that bzingeth
alway some newes, and tell some
what of other mens dedes. They
are scarflye to be beleued that ba-
ble of many thinges, for because
that vanitie was wont to be cou-
pled vnto this vyce.

¶ Cato, 22.

Per:

of Cato.

Perdon not thy selfe, when by
drinking thou art an offender.

For the faute is not in the wyne,
but in the drinker.

Erasmus.

The common sorte of men is
wot after this sort to excuse their
fautes. The wyne was the occa-
sion or cause. I said this, when I
was wel whitted. But do thou
impute it to thine own self, & not
to the wyne, which faute was by
thine own naughtines, & not of it

Cato. 23,

If thou hast any secreete counsell:
Dyl lose it to thy felowe, that can
kepe it well.

If thy body nede any remedy.
Comytte that to a Phisicion that

The second booke
is trusty,

¶ Erasimus.

In thinges secreete, & to be kepte
in scilence, beware thou aske not
euery mans counsell, but his cne-
ly, whose trustines in secret mat-
ters thou hast right wel approued
lest he do not onely helpe the, but
also hinder and flaunder the, For-
get thou the infyrmities of
thy body to euery one, but vnto a
phisicion of an assured and know-
en faithfulness, whiche may kepe
thy dyseases pzeuue and heale
them.

¶ Cato. 24.

At the good chaunces of the vn-
worthy, take no grieve.

Fortune flattereth euyl persons,

of Cato.

to do them some mischief.

¶ Erasmus.

Let not the prosperitie of other
grieve the, whyche hathe often
chaunced to the vnworthye. For
fortune doth not fauoure them,
but lyeth in waite, and ticleth the
forward, that afterward, she may
do them moze hurte and dysplea-
sure.

Cato. 25

Marke afore what chaunces fall,
that must be suffered,

For that hurteth lesse which thou
hast afore conlydered.

¶ Erasmus.

Whatsoever may happen vnto
man, ponder the same wyth thy
selfe

The second booke
selfe befoze it do chaunce, that it
maye not be soden, yf at any time
it shal happen. For those evils do
lesse trouble which be not chaunce
to a man vnawares.

¶ Cato. 26.

In thinges aduersant and unlucky
Dispayre not, nor be in hart heuy.
But haue a good hope. For hope
onely,
Dothe neuer forsake a man vntyll
he dye.

¶ Erasmus.

When fortune wareth cruell,
strengthen thy selfe with a good
courage, & saue thy selfe for thin-
ges prosperous and luckye, and
caste not away thy hoope, whiche
forsaketh not a man euen dyeng.

For

of Cato.

For as long as there is lyfe with
in the body, there is hope. And in
the bore of Pandoras, onely hope
did cleave in the byrme. Also D:
uid saith.

I did se a man lyue by hope,
Whom death euen nowe was
redy to grope.

☞ Cato. 27.

Althyng that thou knowest mete
for thy purpose,

Se in no case thou doest it lose.

Occasyon in the foxhead hath heare.

And in the pol balde a bare.

☞ Erasmus.

As often as fortune dothe offer
the any commoditie, whiche is
mete for the, straight way take it,
for occasiō hath an hery fozehead,

so

The second booke
so that in that part she may be hol-
den fast, but yf she ones turne her
backe behinde in the pol, she is as
bare as a coote, that a man maye
haue no handefaste in her. That
is, oportunitie when it chaunceth,
it may be holden and kept, verely
it dothe not retorne when thou
woldest, yf thou regardest it not.

Cato. 28.

Take hede what wyll folow here-
after,

And what hangeth ouer thy head,
do thou afore ponder.

Folowe the God as nye as thou
mayst.

Whiche had two faces, loking east
and west.

Erasmus

Sur

of Cato.

Surmyse and gather of thinges
present, what are to come. Take
councell of thinges either good or
cuil passe and goone, howe thou
mayste withstande those that are
to come. After the example of that
Romyshe god Janes, whome the
antiques did faine to haue had. ii.
fozeheades or faces. For as much
as it behoueth a wyse mā to haue
eyes in his fozehead, and behynde
in his pol. The same thinge truly
dothe folow vs, which is already
passe and gone.

Cato. 29

To kepe in health that thou maist
be the more able,

Sometyme to thy selfe be the more
fauourable,

To

The seconde booke

To a mannes pleasure fewe thinges are required.

But to a mans health many thinges are desired.

¶ Erasimus.

Dyet the maner of thy lyuing, rather after the meane and waye of health and good welfayre, then of pleasure. For we must not on- ly in dis ease and sickenes beware of intemperauncy, but also when we are in good healthe we muste vse all thinges measurably, as sleape, drinke, meat, the pleasure of the body, play, least we fall in- to sickenes. Although some thing is to be geuen to pleasure, yet much more is to be geue to health whiche ones losse, al pleasure per- rysheth

of Cato.

rytheth withall.

Cato. 30.

The iudgemente of the people do
not thou dyspyte onely.

Leaste thou please no man whyle
thou wylt reprove many.

Erasmus.

The best thinges do neuer please
the commen sorte, yet it is wyse
doone for a mā alone not to strue
against all. For he is wyse to no
purpose, whiche is alone and to
him selfe wise whereas he seemeth
to all others to dote and playe the
foole.

Cato. 31.

Above all other thinges, se to thy
welfare.

The chiefest poynte, is for health

R. i.

to

The seconide booke
to care.

Blame not the tyme, yf thou diseased be.

Whereas thou thy selfe, arte cause of thine infirmitie.

Erasmus.

Before al thinges haue regard of thy health, lest that if thorough thine intemperaūcy and euil dyet thou falling into any disease, afterward for very shame, doest put the blame in the unholsomnes of the ayre or place, as the comō sort of people is wont to do. For the most part of sicknesse, do chaūce vnto vs through the cuyl dieting of our bodies.

Cato. 32.

Of dreames and phantasies, no
care.

of Cato:

care take,

For what mans mynde wysheth,
whyle he dothe wake,

Trusting his purpose to obtayne,
Seethe the same by dreame, but in
vayne.

¶ Brasimus.

Some with ouer much super-
stition obserue and marke their
dreames, and of them do iudge of
thinges to come. Whereas the
dreames of the that sleapeth, com-
meth of them selfe when they are
waking. They do not signifie
what is to come, but they do re-
present vnto the sleapyng, what
thou hast befoze thought.

¶ The ende of the seconde booke.

l.ii.

The

The thyzde booke of Cato.

Cato. i.



Thou reader that desyrest to knowe this booke meaning.

Here shalte thou haue lessons to thy good lyfe beste pleasynge.

Carrye the thy minde wyth the, and to learne do not swage.

Foz our lyfe wythout learning is but deathes owne image.

They shalbe to thy great profite but yf thou do them reiect,

Not me the wryter, but thy seife thou shalt neglecte.

Erasmus.

This

of Cato.

This is in the heade of a pro-
heme or pzeface . Without the
waye and reason how to liue wel
and godly our lyfe is no lyfe, but
the ymage and picture of deathe.
These verses dooe teache the be-
ry pzoftytable and necessarpe ru-
les how to lyue vprightly, if thou
hast any affectiō and wil to lerne
and vnderstande. But yf thou re-
garde them not, thou shalt con-
taine and dispyse thy selfe, and
not the wypter . For the matter
pertayneth vnto the, and not vn-
to hym.

Cato. 2.

Whyle thou dost lyue well care
not what enyll men saye,

For to vs the tongues of all men

l. iiii.

wil

The thyrde booke
Wyll not obey.

Erasmus.

If that euill dysposed persons
speake not wel of the, when thou
doest no hurt, holde thy self cōtent
with the vpright conscience of thy
good doynges. For in the it lieth,
that thou do well: but in thy po-
wer it is not, how and what, this
or that men shal talke of the.

Cato. 3.

Broughte forth for a wytnes,
saunge thyne owne honesty,

As nye as thou canste, kepe thy
frendes faute prey.

Erasmus.

If thou be called for a witnes in
thy frendes cause thou shalte to
thy

of Cato.

thy power councele and hyde his
euil dede, but so that thou hurt not
thine owne good name: And thou
shalt geue as muche sylence vnto
anyte o2 frendeshyp as thy hone-
stie, and thy othe of testimony and
witnes wyl suffer and beare with
thee.

Cato. 4.

Remember to beware, of wordes
glosed and faced,

The trueth is hole, and nothinge
hacked.

Erasmus.

The communicacion of truthe,
is symple and plaine. The sayre
and sinothe speaker is full of dys-
ceyte. Therefore it ought of wise-
men, alwayes to be suspected.

The thirde booke

Cato.5.

Avoyde sluggishenes, the coward
nes of lyfe named.

For when the mynde drouneth the
body by sloughth is debated.

Erasmus.

A sloughthfull and an ydle life is
to be abandouned. For the imper
fectnes of the mynde, dothe alle
bring an unlustines and feblenes
vnto the body. Also the exercise of
the mynde dothe healpe muche to
the healthe of the body.

Cato.6.

Intermedle thy cares nows and
then, with spozte and pleasure.

That in all paynes and trauayles,
thy mynde may endure.

Erasmus.

The

of Cato.

The minde worried with serious
and earnest busynesses, is sometime
to be solaced with honest and mo-
derate pleasures, and pastymes,
so that the spirite quickened & re-
freshed, it may be able to susteine
all maner of labours. For that,
that lacketh nowe and then the
quiet rest. Is not able to endure
all of the best.

Cato. 7.

Another mannes worde or dede do
thou not checke or mocke. Beaste in
lyke maner another do make the his
gestinge stocke.

Erasmus.

Whatsoeuer thou doest to other
of ether the same shalbe done to
the againe. If thou can gladlye
k. v. reproue

The thirde booke
reproue other mens dedes or woꝝ
des, or other wyll vse thine owne
example against thy selfe.

Cato 8.

What in any laste wyll to thee is
bequethed.

Kepe and encrease it, that thou be
not euell reported.

Erasmus.

Whatsoever doth happen vnto
the by the testaiment and bequest
of thy frendes, that kepe, leaste e-
uery mans mouth be full of thee.
For the comō people is wonte to
mutter against thē y come sodain-
ly by their goodes & possessions.

Cato. 9.

Whereas thou halste riches in thy
olde age plenty,

Se

of Cato.

Se thou lyuest liberally, and to thy
frendes be not scanty.

Erasmus.

This faute is peculiar to olde
men, that the more nerer they be
to deathes doze, the more catchig
and hawing they be. Therfore do
thou then geue, but not to thy frē
des, that they may nourish & helpe
the with their almes dedes.

Cato. 10.

Dyspyle not (thou mayster) thy
seruautes good counsell.

So noz any others iudgement yf
it frame well.

Erasmus.

For the basenes and vilenes of
the aucthour & geuer, good & hol:
some counsel is not to be dispised:

For

The thyrde booke

For it is not to be regarded, who
speaketh it, but what the thing is
that is spoken.

Cato. ii.

If thou be not as in tyme past, in
substaunce so ryte.

Thyue thou contented, for as muche
as the tyme dothe so geue.

Erasmus.

Thy fortune or estate diminished
and made lesse, thou maist not be
lyke galantnes as afoze. But
thou shalt be contente with that
kynde of lyfe that thy present for-
tune and degree dothe geue thee.
And thou shalt take thee well a-
wozthe that now is present.

Cato. 12.

Beware thou marye not a wyfe
for

of Cato.

for her dowries sake.

And yf she bee shrewyshe, soone
her from the make.

Erasmus.

Take heade thou wed not a wife
for the sake or cause of her dowry.
And if thou do marry one riche and
wel dowred. Ketyne her not for
the respecte of her dowrye, yf she
be a shewe, but her dowrie set a-
part, thou shalt forsake her, how-
beit among chrissten men it is not
(nor ought) to be allowed.

Cato. 13.

By the example of manye, learne
whome to do after.

And what thou must flee: others
lyfe is thy maister.

Erasmus.

They

The thirde booke

They that learne by their owne
perylles and losses what is mete
for them: they paye deare for their
learning. A wyse man dothe take
counsel of anothers liuing, howe
to lyue. This dede got him an e-
uill name. I shal beware least I
doe alike. This thing seemed wel
with him. I wyll folowe and doe
after him.

Cato. 14.

Affaye what thou art able, leste be-
ynge ouerburdened.

Thou be constrayned to leaue of
thinges in vaine attempted.

Erasmus.

Firste proue what thy power
and strengthe is, befoze thou set-
test vpon any busyness, least after
wozdes

of Cato,

wardes being ouer mastered with
the difficultie and hardnes therof,
thou shalt forsake that to thy
shame, the whiche so vnadvisedly
thou tokest vpon the.

Cato. 15.

That thou knowest to be done euil,
To celit, do thou nothing cease,
Least thou be thought, to haue a wil.
Roughie compactes to folow, by
holding thy peace.

¶ Erasmus.

Dissemble thou not, yf thou knowest
any thing not to be wel done
for thou shalt be thought to allow
it, when thou kepest it pꝛeuy. For
the cloking and silence keepynge
dothe sometyme seme to be con-
senting and agreynge.

Cato.

The thyꝛde booke

Cato. 16.

Aske the iudges healpe, yf thou be
wꝛongefully iudged.

yea the lawes them selues desireth
with right to be ministred.

Erasmus.

If thou be oppressed with a wicked
lawe, that is, with a straight
and vngentle law. Flee to the iu-
stice of the iudge. For this is not
against the lawes, but is of the
minde and meaning of the lawes
that they be reduced & tempered
by iustice. It is an vniuste lawe,
when it is sued to the extremyte.
As yf a poore man should be caste
into pꝛyson because he dothe not
synde his father, wheras the law
sayeth. Let the children mayne-
tayne

of Cato.

sayne and kepe their fathers and mothers, for els let them be committed to warde. Sometime the lawe is the straighter for to caste men into a feare. In these thinges the iudge (that is) the mai-ter or chiefe gouernemay helpe and be a meane.

Cato. 17.

That thou doest suffer worthely, remember therewith to be content.

And when thou fyndest thy selfe giltye, thy selfe reprove by thine own iudgement,

Erasmus.

A displeasure that chaunceth vnto thee through thine owne faute, thou shalt impute it to none other then thy selfe. And when thou se-

L.i.

litt

The thirde booke
list thy selfe gyltye, reproue thy
selfe, and be thyne owne iudge,
and thinke thy selfe woorthye of
that punishment.

Cato. 18.

Booke thou reade many thinges,
they redde, reade many more.

For thinges wonderous, although
vnttrue, the Poetes doeth shewe.

Erasmus.

Reade thou manye and sondrye
thinges, but yet with a iudgement
For all thinges are not true, the
which thou doest reade in Poetrie.

Cato. 19.

Amonge gestes at the table be
thou of speache sober.

Beaste where thou woldest be taken
manerly, thou be called a chatter.

Erasmus.

of Cato

20 Erasmus

In the courte of lawe is a place
of eloquence, in the chamber of
silence, in feast and at meat, it is
comely and mete to vse moderate
communications one with the o-
ther, and they also pleasante and
mery. Some men whyle they goe
about to be sene curtuious, be tro-
blous to the other of the guests
with their babling, to whom thei
doe leaue no space and tyme to
commion.

Cato. 10.

Peace not the wordes of thy wife
beyng angry,

For whyle she weapeth, she wor-
geth some subtylye.

U. li.

Erasm.

The thyꝛde booke
Crasimus .

Women haue theyꝛ teares in a
readines. With them, they ouer-
master their husbände. Therfoꝛe
he geueth councel, that thei be no
thinge moued with suche maner
wepyng and wailing . Foꝛ they
do oftentimes fayne them, that
they maye deceyue their husban-
des. And when they dissemble the
selues to be greued with gealou-
sy, that thei may clocke their own
aduoutꝛy: oꝛ els when they fayne
them selues to be angry with him
whome they entyꝛely loue.

Cato. 21,

Use thinges gotten, but to misuse
them, be thou not dreamed,

They that lacke, seeke other mens,
when

of Cato.

when their owne is consumed.

Erasmus.

Use and occupye suche thynges
as thou haste gotten, and do not a
buse them, least when al thy good
des are wasted and spent, thou be
constrayned eyther to aske other
mens shamefully, ether to liue of
another mans in bondage, or els
to steale other mens goodes, not
without thy great peril & danger.

Cato. 22.

Deere with thy selfe, death not to
be feared,

Which although she be not good,
yet by her all yll is ended.

Erasmus.

Death, & it be but for this thing
(onely) is not to be feared, for as

L. iii.

much

The thy2de booke
much as she is the ende of al evils
of this lyfe. Cato. 23.

If thy wyfe be profytable, let her
haue her saying,

Fo2 it is an euyl thyng when a
man cannot suffer and holde hys
braylynge.

Erasmus.

Nowe as fo2 lytle tryfling fau-
tes, are to be borne withal in our
frendes, yf they be in other poyntes
good. As in the wyfe, yf she be
any thinge talkatye, o2 of her
tongue any thinge sausy, it is to
be suffered, yf she be in other con-
ditions chaste and profitable (that
is) doing the dutie of a good hus-
wyfe. Specially fo2 because the
disease of the tōgue is proper and
natu-

of Cato.

natural to that kinde. He is a forward person, that specially seeing it is a light and easy thing for one to holde his peace, for by this meanes thy wyfe shall cease to chatte and prate, yf thou guesst her neuer a woorde to answer, as Socrates was wont to do.

Cato 24.

Towarde thy father and mother, let not thy loue be slender.

For offende thy mother, yf to thy father thou wylte be tender.

Erasmus.

Mercy, loue, and reuerence is due vnto thy parentes, thy countrey, to god, & to any that shal occupy the place of thi parēts. There are some that loue their parētes as
L.iiii. though

The thyꝛde booke
though the law constrained them
thereto, but loue thou them dear-
ly, and not fearefully, that is con-
strainedly oꝛ foꝛ verye shame, but
cherefully and with good harte.
And yf ther fortune any stryfe be
twene thy parentes, be thou so di-
ligent to please the one, that thou
offende not thother, that thy gen-
tlenes may remoue al griefes and
troubles.

The ende of the
thyꝛde booke.

The

The fourth booke of Cato.

Cato. first.



Thou whosoever wilt
leade a lyfe vprighte
and sure,

Sette not thy mynde
on vice, the which hur
teth good nurture.

These lessons alwayes to be redde
of thee, do thou reinerber.

Thou shalte fynde some thyng
wherein thou shalte vse thy selfe for
a mayster.

Erasmus.

This is the prohemie or pze face
to the forth booke. If thou wilt
be

The fourth booke

be free and voyde from all vyces,
and wylte lyue giltye to thy selfe
of no faute, haue thou these pze-
ceptes alwayes ready & at hande.
In the whiche thou shalte fynde
wherin thou maist vse thy selfe for
a maister and teacher, that is, how
thou thy self maiest rule and mo-
derate thy lyfe being holpen with
these pzeceptes.

Cato. 2.

Dyspyse ryches, yf thou wylte be
in mynde happy.

For they that make much of them,
be alwayes crauing and neady.

Erasmus.

He byddeth vs not to cast away
riches, but not to make muche of
them. For they that do inhaunce
them,

of Cato .

them, that is , highlye esteeme and
regarde them , whyle they dare
not vse and occuppe those goodes
that they haue. And dothe alwai-
es heape vp somwhat, yet do they
alwayes begge, that is, they bee
pinching and crauing.

Cato. 3.

The commoditee of nature , thee
neuer fayleth,

If thou be content with that, that
nede requireth.

Cralinus.

If thou doest measure thine expē-
ses, according to thy nede, that is,
to thy necessitie , & not to thy am-
bicion , nor yet to wanton plea-
sure : the commodities and plea-
sures

The foorthe booke
fures of nature shall neuer fayle
thee, whiche nature is contente
with fewe thinges where as car-
nall lustes and delytes desyre out
of measure.

Cato. 4.

Where thou castest no feare, ney-
ther rulest thy matter by reason,

Call not fortune blynde (as she is
not) for thine undiscrecion.

Erasmus.

If thy matters come euill to
passe by thyne owne negligence,
do not put the blame in fortune,
that thou mayest call her blynde,
whereas thou thy selfe takest but
small heede.

Cato. 5.

Love money, but for the quoyne
do

of Cato.

do thou lytle craue,

For no vertuous nor honest man
dothe desyer that to haue.

Erasmus.

To loue money for a mans vse
and nede, is the poynte of a wyse
man: To loue it, that the quoyne
thereof may feade & delyte a mās
eyes, is a sygne of a couetuous,
and a madde man. Al men would
haue money: Cuyll men onely de-
syre the quoyne therof.

Cato. 6.

When thou arte ryche, prouyde
for thy bodely wealth.

A sycke man beyng ryche, hath
money, but he hath not him selfe.

Erasmus.

When thou art in icopardy of
the

The fourth booke
the health of the body, do not then
spare thy riches and goodes. For
he that dothe not fynde a remedy
for his disease, least he shoulde de-
mynishe his money : suche a one
hath mony, but he hath not hym
selfe, whereas he is sicke and euil
at ease. He hadde rather haue
his money saued then hym selfe,
and to haue the vse & occupiengc
of them, then of him selfe.

Cato. 7.

Whereas goyng to schole thou to-
kest strypes of thy mayster,

Forbeare thy father in hys wo-
des of anger.

Erasmus.

Thou wert beaten of thy may-
ster whē thou diddest go to schole.

Muche

of Cato.

Muche more it becommeth the to
suffer, when thy father doth chide
the with wordes. Thou didst take
wel a worth the tyranny of thy te
acher, beyng muche more cruel.
Forbeare the rule or imperye of
thy father, who althoughe he be
angry, yet he dothe refrayne from
fghtinge.

Cato. 8.

Do thinges that p:ofyte, to eschew
rememb:re agayne,

From thinges of errour, without
hope of gayne certayne.

¶ Erasmus.

Of what thinges thou arte in
doubt, the do not, Do those thin
ges of whom thou doest trust for a
gayne, in those thinges by whom
thou maiste be deceyued, and is in
doubt

The fozthe booke
doubte whether they wil do good
oz euill, wyth them do thou not
medle.

Cato. 9.

What thou maiest geue, geue fre-
ly to the alker,

For what thou doest to good men,
is thine owne laker.

Cato. 22.

Geue willingly yf thou mayst
geue any thing. For it is gaynes,
and no losse, what thou doest be-
stowe vpon good men. And he in
bestowinge taketh a good turne,
which geueth to one deseruing it.
For it commeth againe with an
ouerplus, the whiche thou besto-
west vpon good men.

Cato. 19.

That

of Cato.

What thou doest suspecte, what
it is discusse by and by,

For thinges not regarded are
wente to hurt chiefly.

¶ Erasmus.

What thing haue any suspec-
tion of euil, those set thou lyghte
of, but straighte wayes examyne
them, and serche them oute what
maner thinges they are. For in
the beginninge thou shalte easely
fynde remedy, if there be any euil
but a thinge not regarded, do the
bere more and more, and doth af-
terwarde moost hurte of all. As
yf thou shalt suspect thy frende to
be of a straunge mynde towards
the, set not thou light of it, what
it shoulde meane, but trye oute

M. i. wherof

The fourth booke
wherof this thing dyd fyrste rise.
And yf there be any suche thing,
by and by stoppe the dyspleasure
whyle it is growing.

Cato. ii.

When dampnable lustes thy flesh
do occupy,

Sue not thy selfe to gluttonye,
frende to thy belly.

Erasinus.

Beware thou double not thy
griefe, for one may somewhat be
suffred, ii. at ones cannot be borne.
To lye fleshelye is a dampnable
thing, & dampnable is gluttony.
That yf at ones thou be troubled
with both evils, it remaineth that
thou be brought straichte wayes
to pouerty. He called gluttonye,
the

of Cato.

the study and affection of deintye meates, & the same he calleth the frende of the belly, for by her the belly is fatted, and the substance and good name diminished.

Cato. 13.

When naturally thou thinkest all wyld beasts to be feared,

I tell the, man onely is mooste to be dreaded.

¶ Erasmus.

For asmuche as thou doest thinke in thyne owne mynde all wyld beasts to be feared, by my counsell, thou shalte chiefly feare one beaste (that is) a mā. For no wilde beast doth moze hurt and displeasure, then one man another.

Cato. 13.

M. ii.

¶ Where

The fourth booke

Where as thou haste in thy body
strengthe myghty,

Were wyse withall, and so mayest
thou be counted manly.

¶ Erasmus.

If that nature hath geuen the
strengthe of body, thou shalte not
be by and by a stronge man, ex-
cept thou ioyne therunto wit and
discreacion, that is, wysedom, by
the which thou maiest vse wel the
strengthe of thy body.

Cato. 14,

Aske counsell of thynge acquaint-
taunce, yf any thing the offende,

For there is not a better physici-
on then a trusty frende.

¶ Erasmus.

Thou doest open vnto the phy-
sician,

of Cato.

sicion, the dyscaies of the bodye.
Shewe vnto a faithful frende the
griefes of thy mynde. That man
(that is the phisicion) dothe heale
with medicines, & this man (that
is thy frēde) with wordes, or els:
If any syckenes shall happen, ra-
ther call thy frēde, thā a phisiciō.

Cato. 15.

Where thou arte in thyne owne
conscience giltye,
Why dothe sacrifice for the dye,
It is folyshnes by anothers slaugh-
ter,

Healthe, and for geuenes to hope
after.

¶ Erasmus.

The people in olde tyme did be-
leue a mischeuous dede, to be pur-
ged

¶.iii.

ged

The fourth booke

ged with killinge of a brasse, the
whiche had done no fault. And an
innocente creature was punished
for anothers offence, when he ra-
ther oughte to haue bene slayne,
which did offende, then the brasse
offered in sacrifice. Cruelly they
did folyshly hope and truste that
anothers deathe shoulde be theyr
healthe, wheras euery mā ought
to punyssh his owne mysdoedes of
him selfe. Cato. 16.

When thou doest seke vnto the a
frende to be trusted.

Not the fortune of the person: but
the good lyfe is to be desyred.

Crasmus.

A frende whome thou wouldest
take vnto thy familiar acquain-
taunce

of Cato.

taunce, is not to bee esteemed by his substance, but of his good manners. The same muste be done in chosynge wiues.

Cato.17.

Occupy thy gooddes gotten, esteeme the name of a nyggearde.

What good dothe thy ryches, yf thou abounde a begger.

Erasmus.

Thou haste gotten thy gooddes in vaine, and to no purpose, that durst not vse and scuppe them, and among great substance and treasure, thou lyuest bare and needy. For it auayleth the nothinge to haue, yf y those thinges which thou hast, doth profite the neuer a deale the more, then those which thou

The foozthe boke
thou hast not.

¶ Cato. 18.

If thou couetest duringe thy lyfe,
to haue honestee.

See that in thy mynde, the euyl
ioyes of this lyfe thou do flee.

¶ Erasmus.

If thou be wyllynge to saue by
righte thy honeste, & good name,
loue not thou vnbonest, and fyl-
thy delites and plesures, as glut-
tony, lechery, & suche other lyke.

Cato. 19.

Do thou not mocke olde age, yf
thou be wyse.

For who is olde, in him is a chyl-
dysh device.

¶ Erasmus.

When accordeynge to thy age,
thy

of Cato.

thy wyt and policie of mynde is
quicke and pzeignaūt, skorne not
olde age, the which is not so ripe,
and ready in wyt and vnderstan-
dinge, for euery olde man dothe
dote, and returneth to his childish
folishnes. Therfore the faute of
olde age is to be bozne withall,
and not to be mocked & scozned.

☞ Cato. 20.

Hearne somewhat, for when for-
tune dothe sodenly slake.

Connyng remaineth, and dothe
neuer a man liuing forsake.

☞ Erasmus.

Some chaunce or other, dothe
many tymes plucke away ryches
from a mā, as by fyre, theft, war,
shipwzacke, but connyng can

W. b.

not

The for the booke
not be taken awaye. Therefore,
that is the suerest possession, the
whiche maye alwaye, and euery
where maynteyne thee.

Cato. 21.

Marke preuely all thinges what
euery man dothe saye,

For speache doth cloke mens man-
ners, and them also betray.

Erasmus.

Nothing dothe moze shewe and
declare the lyfe and disposition of
man, then his communicacion.
That the succ and redy glasse of
the minde. Therfore yf thou wilt
know a man what maner a felow
he is, ponder with thy selfe what
his talke is. The speche dothe o-
pen the manners of the man, yf he
speake

of Cato.

speake heartely. And the same also dothe hyde and couer them, yf ether he hold his peace, or speake faintlye. Cato. 22.

Exercyse thy study, althoughe thou haste learned a science.

As diligence dothe helpe thy wyt, so doth the hande experience.

Crasmus.

As disciplines and lerning dothe vanysh away, excepte thou confyrme them by experience, so a crafte must be stablyshed by practyse, least it be forgotten.

Cato. 23.

Regarde not muche the tyines to come of thy destiny.

He feareth not death, which doth his lyte desyre.

Crasmus

The fozthe booke

¶ Erasmus.

If thou wylt be fre frō the feare of death, lerne not to make much of thy life. And as Aristotle dothe clearkely teache, the fruiçiō and hauing of nothing is not pleasāt, except that after a sorte thou hast dispised the same already.

¶ Cato. 24.

Learne but of them that be cunning but thou thy selfe teache the unlearned.

For the learnyng of euerye good thing: ought among many to be declared.

¶ Erasmus.

Learne not of euery bodye, but of them that can teache the. Also what so euer of other thou doest learne

of Cato.

learne, the same to other teache
thou againe. The knowledge of
good and profytable thynges is
not to be kept in hugger mugger
but is to be deliuered out of hāds.

Cato. 25.

Drinke as thou mayest, yf thou
wilt lyue well at ease.

Many tymes a mans pleasure, is
cause of an yll disease.

Erasmus.

So, that short pleasure, and fe-
licite of this bollyng and bibbing
dothe oftentimes get vnto a man
a greuous and a longe disease.

Cato 26.

When so euer any thing thou do-
est openly either praise or cōmende.

Se that the same by any faute of
lyght

The fourth booke
nes, thou doest not reprehende.

Erasmus.

Thou shalt be thoughte lyghte,
and in constant, yf that thou hast
prayed before manye, the same,
that after ward thou dost reproue
Therfore if thou hast chaūged thy
minde, see thou holdest thy tōgue.

Cato. 27.

In prosperite, beware of thinges
aduersant,

Agayne, in aduersyte trust to haue
the tyme moze pleasant.

Erasmus.

Be thou not without all feare,
and care, when fortune is good
& lucky, but take hede of a storme
to come. Againe when fortune is
cruell, saynte not, but be of good
heart,

of Cato,

heart vpo hope of a better chaunce
to come. In thinges prosperous
and lucky, aduersyte is to be fea-
red, least a man should be careles.
In aduersyte, thinges more plea-
sant are to be trusted fo, lest thou
dyspayrest. Cato. 28.

Cease not to learne, fo, by diligence
and heede, wysedome doth augmēt.

By longe vse and tyme is geuen
prudence excellent.

Crasinus.

According to the same minde of
Solon, wee muste were elder al-
wayes learnynge one thyng o, o-
ther fo, synguler and excellent
wysedome, dothe chaunce a man
by long vse, that is, by lōg experi-
ence of age o, yeres, Howbeit, it
pleaseth.

The foozthe booke
pleaseth me better, that this be
the meaning or vnderstanding.
Learne alwayes, by study, wyse-
dome increaseth, for there are few
that proue wyse by experience of
things, eyther because it dothe
happen to fewe to lyue longe, or
els for that, that very fewe certifye
and put of their folythnes by this
waye of experience. The mooste
suereft and rediest waye to wyse-
dome is learning and knowledge

Cato. 29.

Seldome prayse any man, for whō
thou doest ofte commend,

In a daye it wyll appeare, howe
wel he is thy frende.

Erasmus:

Prayse not thy frende ouermuch
of

of Cato.

of whom thou hast made no pꝛofe
foꝛ he beyng often tymes pꝛaised
of the, in one daye or other he shal
shewe him selfe to haue ben ano-
ther maner of felowe, then thou
hast pꝛaised him foꝛ.

¶ Cato. 20.

Wasthe not to be taughte to haue a
wyll,

Wherewith thou canst but litle skil
It prayse it is to haue some con-
nyng,

And a shame to endeuor to know
nothing.

¶ Erasmus.

Some of a certaine felish shame
had rather, alwayes to be igno-
raunte then ones to learne anye
thing. Whereas to knowe, is a

N. i.

saye

The sooth the booke
saye thing, and a shame to wyll
to learne nothyng. Therefore it
is an honest poynte to wyll.

Cato. 31.

With lecherye and dronkennes,
stryfe, and pleasure be tangled,

What cōforteth the mynde, that
take, let stryfes be auoyded.

Erasmus.

Picke oute what is good, flee
whatsoever is yll thereunto cou-
pled, drinke and good chere ma-
keth a man mery, and putteth a-
way cares, vse this commodite.

But agayne dronkennes prouo-
keth to brawlyng and chidyng,
that beware. Also lechery delu-
teth, but it hath with wangling
quarling. Loue therfore with-
out

of Cato.

out fryse and debate,

Cato. 32.

These dreaning and styll felowes,
to auoyde remember.

Where the floodes is calme there
perchaunce the water lyeth deaper.

Erasmus.

Escheue these solome and styll
felowes, for thei seme to compasse
some great thing. Like as the flood
is to be auoided in that part wher
it is most calme. For that is wont
to be depest. So Cesar did moze
feare Brute and Cassy, beyng
pale and styll, then dronken An-
tonye.

Cato. 33.

When at thy chaunce and fortune

R. II.

thou

The foozthe boke
thou displeasure tasteſt,
Boke vpon anothers, howe much
from it thou differest.

¶ Erasmus.

As often as thou arte wery of
thy ſtate and condicion, matche it
with other mens fortunes, and
thou ſhalt perceyue thy ſelf neuer
a deale the worſe, that is, more
vnhappy then many other.

¶ Cato. 34.

Aſſay what thou mayſte do, for in
the ſhalowe ſhoze to rowe.

Is muche more ſafe, then to hoyle
vpon the ſayle into the depe flowe.

¶ Erasmus.

Set vpon, and go aboute ſure
matters, rather then greate. For
it is more ſafegarde and ſurety to
rowe

of Cato.

rowe by the shoore, and to vse o-
wers, then with bryde sayles to
be in icoperdy in the mayne seas.
For truly the wyndes of good
chaunce and fortune, doth fauour
euerie man.

Cato. 35.

Against a good and iuste man be
thou ne quarreller,

For of all sinne, God is the auen-
ger.

¶ Crasimus.

Strive not perversly, that is, ma-
liciously, and frowardlyc wyth a
iuste man, for God dothe neuer
leane that vnauenged.

Cato. 36.

Weape not, nor wayle, yf of thy
gooddes thou be robbed,

R. iii.

Dir

The fourth booke

But rather be gladde, yf any to
the hath chaunced.

¶ Erasmus.

If ryches do happen vnto thee,
be glade thereof, yf they be taken
from the, bee not thou.bered and
troubled, but then vse wysedome
and discrecion. Truly they haue
not so muche goodnes that they
nede greatly to bee sorowd, yf
they be lost, no2 agayne so muche
yll, that they be not receyued, yf
peraduētūre they happē to come.

Cato. 27.

That losse is greuous, that a man
leseth negligently,

Some thinges there are whiche be
commeth a frende to suffer paciēly.

¶ Erasmus.

of Cato.

If a frende be dyspleased wyth
speakyng a worde, it is to be suf-
fered, but the damages and losses
of thinges no man can suffer pa-
ciently. Therefore in suche a case,
it is to be taken hede of, leaste we
hurte our frende.

Cato. 38.

Promeys not thy selfe longe tyme
of luyng.

Death foloweth at the heales, thy
body euer shadowyng.

Crainius.

No man can promyse him selfe
longe lyfe, seyng that death dothe
folow a man wheresoeuer he go-
eth none other wyse, than the sha-
dow foloweth the body.

R. iiii.

Cato.

The forth booke

Caro. 29.

Pacifye God with incence, suffer
the calfe for the ploughe to encrease.

Thinke not wych thy kyllynge,
and slaying, God for to please.

✠ Cratinus.

God releyseth not in the slaugh-
ter of beastes, therfoze sacrifyce is
to be done vnto him with franke-
rence, that is, with a thinge that
offendeth not, and is of lytle cost.
But now a daies the most part of
chrischen men, althoughe the ma-
ner of offeringe beastes be take a-
way from amonge them, yet they
thinke God and his saines in ma-
ner to be bounde vnto them, yf
they hange vp before them preci-
ous stones, golde, syluer, and sil-
kes,

of Cato.

kes, either onely for the we, or els
to be turned into the ryot of a few
remembzing not these thinges al
wayes, of holy men to haue bene
dispyled, and yf peraduenture a
nye suche thinges dyd chaunce,
streyghtwaye they would bestow
them to the vse and behofe of the
pooze and neady.

Cato. 40.

Geue place to the fortunate in af
flictions, geue place to him of poure.

For so, he that before hath hurte
the, afterwarde he wil the helpe and
succoure.

Gracianus.

He that hath to do wyth greate
men, forasmuche as they maye do
a man pleasure manye wayes, it

R. V.

18

The fourth booke
is necessarye, that sometyme he
hushe iniuries doone vnto hym,
that is, that he suffer them pacy-
ently, making no word. For some
time men of aucthorite do dysple-
sure, and vse to deale cruellye.
Here therefore a wyseman shall
geue place vnto hym, that after-
warde he may profecte him. For
yf by his wraffling with them he
make them his enemyes, he shall
be able to do good, neyther to him
selfe, nor any of his.

¶ Cato. 41.

Chasten and correcte thy selfe,
when thou hast offended.

One grieve healeth another
whyle thou suffrest thy woundes
to be cured.

Erasmus

of Cato.

Gracianus.

¶ Here as thou doest perceyue
thy selfe to haue done amysse, byt
by punyshe thy selfe, and forgeue
not thy selfe. Chyde thy selfe, and
ioyne thy selfe in penaunce to do
some labour. For in curinge and
healyng wounds, one grieve is
healed by another grieve, so leaste
the wounds shold ake, thou pou-
rest in sharpe and bytter thinges,
which do gnawe and byte. So thy
reprouing and rebukig although
it be bitter & greuous, yet it dothe
heale the vyce of the mynde.

Cato. 24.

Reproue not thy frende after
longe tyme of acquaintaunce.

¶ He hath chaunged his condicions.

yet.

The fourth booke
yet his first benefytes, haue in re-
membraunce.

¶ Erasmus.

With whom thou haste had long
familiar acquaintaunce, perchance
he is weren another maner of fe-
low, and hath chaunged his olde
condicions, thou shalt attribute
that to the newe site that thou hast
bene in, in times past, leaue thou
rebuke hym, althoughe he be not
worthy to be beloued.

¶ Cato. 47,

That thou mayest be the better be-
loued.

For thy benefytes and good turnes
bestowed,

Be the more kynge and amiable,

That thou haste not the name of a
churle.

of Cato.

churle,

Erasmus:

That thou maiest bee excepta-
ble to all men, be thou kynde and
thankfull in offices, that is, by
benefytes and good turnes. For
the name of a churle is hated with
all men. For so men call him, up-
on whome a good turne bestowed
is losse. Surely nothing is so euil
losse, as that whiche is bestowed
vpon an unkynde person.

Cato. 44.

Beware thou be not suspitious
and euer mistrusting.

Beast thou be a wretch al thy daies
lynynge,

For to persons feareful and alwaies
suspecting

Death

The fourth booke
Deathe of all chinges is best agree-
ynge.

Erasmus.

He whiche dothe imagyne and
surmyse some peryl toward him,
he lyueth all the dayes of his lyfe
a wretch. Nothing therefore is
more meete for hym, then deathe,
for as muche as he can not lyue a
mery daye.

Cato. 54.

Where thou byest slaves to thyne
owne vse,

Remembre they are men, and do
them not abuse.

Erasmus.

So vse and handle thy seruaun-
tes, althoughe they be boughte,
that thou haste in minde that they
are

of Cato,

are mē, and no beastes. That thet
be boughte, it was thozowchaūce
and fortune: that they be men, in
this poynte they be thy equalles
and felowes.

Cato. 46.

Fourthwith take the fyfte occa-
sion profered,

Least thou desyrest again, that thou
afoze refused.

Erasmus.

Opportunitie and occasiō, whont
befoze Cato sayde to haue an hea-
ry foreheade, is a straighte waye to
be snatched vp, least it withdral
it selfe, and thou dorst afterwarde
to no purpose seke for that, which
befoze thou diddest not regard, or
passe of.

Cato

The foorthe booke

Cato. 47.

In the soderne deathe of Synners
haue no felicity,

Happy is their deathe, whose lyfe
is without iniquite.

¶ Crasimus.

If euyl liuers, and vicious persons
die sodainly, it is a thing rather
to be lamented and sorowed,
then to be laughed, and reioysed
at. We ought sooner to be gladd
and merye in the deathe of good
men, whose deathe is happy and
fortunate.

Cato. 48.

Where thou arte marryed, and art
in pouertie and infamre,
Be garde to flee the name of a great
fiende, as thyne enemy.

Crasimus

of Cato.

¶ Erasmus.

If thou being a poore man hast
a wyfe, of whome menne speake
shrewedly, suppose the name of a
ryche frende to be auoyded as ene-
my to thy good fame and honesty,
for thou shalt seame vnder this
cloke to set out thy wyfe to playe
the harlotte for some lucre & gay-
nes. And by this meanes do riche
men, allure vnto them the wiues
of poore men.

Cato. 49.

Where as it hath chaunced the to
learne many thinges by studye.

Se thou learne many mo, and seme
not to learne to lacke vnderstanding

¶ Erasmus.

The more thinges thou hast ler-

ned,

The fozthe booke
ned, be so muche the moze study-
ous to learne and know moe thin-
ges, leaste thou seme vnaypte to be
taught any thing.

Eato. 50.

**Thou maruailest why I write ver-
ses with wordes so bare and playne.**

**The brieznes of the sentence cau-
sed me to make it in verses twayne.**

Erasmus.

**A sentence or vnderstanding of
a thinge, it is to be expounded
with playne wordes. For we doe
better carpe alwaye in oure re-
membraunce those thynges that be
brieke & shorte. Wherefoze it plea-
sed**

of Cato .

Let the aucthour to comprehend
one pcept , in euery two
verses, in playne woꝝ
bes, that it myght
bee the moꝝ
open and
bꝛiefe.

CThe ende of the
Pceptes of
Cato .

1870

1871

1872

1873

1874

1875

1876

1877

Sage and

**Prudente sayn=
ges of the seven
wyse men .**

(:)

To his louyng frende

Robert Barrant. Wyll-

am Almyghte sendeth.

gretynge.



When I hadde
redde the prudente
woorde of aunciente
Cato, wyth thanno-
tations of the greate cleрке Er-
asmus vpon the same (my louing
Burrante) which into our mater-
nall and Englysh tongue by you
translated of late you sent me, and

D. liii.

Whiche

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Whiche ye haue with no lesse labour then publique profite set fourth, and caused to bee diuulgat: whereby many take not onely pleasure in the readinge thereof, but also lerning, wysedome, and further vnderstanding. yea, they may not onely lerne how to teache other: but also how to frame & order them selues in euery condition: I thought it mete or rather necessarye to moue you to set youre further industrie and diligence to communicate therewithal the sage saynges of the seuen wysemen, whiche yf they be in lyke sorte set fourth in oure vulgar tongue, they shall not onely stire me (for the greatt poyntes of wysedome therein

An Epistle.

therein contrayned) to lyke wyse-
dome, knowledge and good ma-
ners: but also to instructe them in
diuers states of worldly polices,
whereby they may auoyde daile
diuerse and sondrye daungers, as
these wyseme haue proued which
had long experience of the same.
¶ In consideration whereof whe
I had pondered this with the com-
moditie of Philosophie, which in
their sayinges is full plenty: and
perceyued howe that in all trou-
bles, it is a present remedye: and
an inwarde liuely cōfort to haue
the posies and dictes of wyse dom
afore mens eyes, as that excellent
philosopher Aristotle in his Po-
litikes dothe testifye, saying, yf a
D. v. man

An Epistle.

man desyre by him self to be comforted : let him seke that remedye from none other where then of Philosophie. And how that these preceptes of wysedome and good nurture (as Faustus and other doe testifys) was brought by Socrates fyrste vnto lyghte amonge men, whereby men bee broughte from carnal and sensuall affecti- ons , to a humayne and honeste trade of luyng : I thoughte it my parte to signifye vnto you of these sene wyse men, theyr coun- trey nature , and behauioure , to the entente you shoulde be moze wyllyng to ioyne them wyth youre former boke, which thinge I do not so largely amplifys and
set

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set fourthe in length as I myght
do, or as hereafter (yf it shalbe
thought expedient) may be done,
for because yf it myght be thought
of some other not so necessarye or
els to tedious.

But to speake of our seven wise
men, whose names after the com-
mon sort, and acceptaciō be these,
Thales Milelius, Solon, Sala-
minius, Chilon Lacedemonus,
Pittacus Mityleneus, Bias Pri-
enēsis, Cleobul⁹ Lindius, Perian-
dee. Cozinthius. These be the. vii
wyseme yf cōmonly be so named,
although yf som wyters (as Vir-
mipp⁹ in his booke de Sapientibus)
do adioyne vnto these aforesaid E-
pimēdū, Anacharsim, & other mo.

So

An Epistle.

So lykewyse Hippobotus in hys
discription of Philosophers dothe
number and accompt, Oziplus,
Linus, Epicharmus, and Pitha-
goras with other mo amōg these
seven . Neuertheles these seven
fyrst named haue gotte the gar-
londe, and are as chiefe allowed,
and receyued.

Thales named Milesius, was
called the fyrst wyseman (as Pla-
to both testify) as alsoe the other,
and hath his surname of Miletum
a cite in Grece, from whence the
mooste precious wolles and fells
doe come : beynge of a noble fami-
ly and stocke called Familia The-
ledarum, he was after a citize of
Miletus a cite in the borders of
Ionia

An Epytyle.

Ionia in Grece. This Thales after longe experience had in the assayes of the citie, gaue him selfe to the study and contemplaciō of natural thinges, a man excellently lerned in Philosophie and Astronomy: which wrought of the progressiō & motion of the sonne. &c. And of the Equinoctium, the fyrste emonge them that searched out the secretes of Astrologie (as some do wyte) whiche was the fyrste lykelypse that comparinge the moone and her substaunce to the sunne, affyrmed the moone to be the . D C C. rr. parte of the sunne. The fyrste also esteemed of them that discribed the triangle: the fyrst that fōude out the course
and

An Epistle .

and tyme of the yere, deulding it
into.ccc. lxx. dayes as some do as-
sume and saye with other thyn-
ges moe. This Thales affyrmed
him selfe much bounde to fortune
for three thinges . Fyrst that he
was bozne a man and not a beast:
the seconde, a man and not a wo-
man: the thyrde a Greke and a free
man, and not a barbarous or bode-
man. He flozished about the. D.
CC. xl. yere afore the byrthe of
Christ. And in the long experiēce
of worldly wysedome, and know-
ledge of naturall thinges exercey-
sed, after dyed, beyng of the age of
xc. as Socrates dothe wyte.

Salon called Salamina of Sa-
laminia an Ilande in the sea cal-
led

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led Cato, of the which Virgil
in the fyrste two verses of the. vi.
booke of Aenides maketh men-
tion directly almoste againste A-
thens. This Solon ordered moste
holy and godly lawes among the
Athens, and most abhorred tiran-
nye, & decreed that they y did not
comforte and feede their parētes,
should be taken for catte awayes,
lykewyse those that solde theyr
landes and patrimony. And that
the children of all suche as dyd die
and perishe in battayle for the cō-
mon wealth, should of the cōmēs
be brought vp & nourished: wher-
by men were wonderfull anima-
ted & couraged to fyghte for theyr
countrys. He flozshed aboute.

DCC.

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D C C. and. xiii. yeares afore
Christes birth, and was a whyle
prince of the Athens : at whiche
time he gaue and ordeined certein
lawes amonge them ful of wyse-
dome. He lyued. lxxx. yeares, and
died at Cipers an Iſelande of
great fame, set in the ſee betwixt
Cilicia and Ciria about. cccc. and
xxvii. myles in compaſſe, com-
maunding hys felkes (as Dioge-
nes dothe teſtifie of hym) to carie
hys bones into Salanymia; hys
owne countre, there to burne the
to Aſhes, and to caſt them abyde
therein.

Chilon called Lacedemonius of
a towne in Holoponeſt, made ve-
ry good preceptes, whoſe counſel
ye

An Epistle.

ye shall reade hereafter. He was
briefe in speaking & sententious
and so of him came the prouerbe
Chilonia Breuitas, he was a-
bout. DCCC. xlii. yeares before
Christ.

Pittacus called Miteleneus of
Mitelene a citie in the Iſle of
Lesbos, of whiche citie now the
whole countrie of Lesbos is called
Mitelene after that citie. He was
ordayned of them of Mitelene his
citie the chiefe gouernour thereof
whiche when he had gouerned. x.
peres, he gaue it ouer frely.

When his sonne Pirchous by
chaunce set in a barbers shop at
Cumis, and by an accident at him
was slayne: the partie so taken

P. i.

and

An Epistle.

and bounde for a murderar was brought to this Pittacus hys father for iudgement: whiche lofed him let him go, sayng: pytie is to bee preferred afore vengeaunce: shewing in this and other lyke, greate clemencie and pitie to be shewed in factes ignorantly done he was. DCC. yeres and moe afore Christ, and lyued the full age of lxx. and so died, and at Lesbos is buryed.

Bias called Priens of Phryene a water towne sometyme vpon the sea syde situat. This Bias of some is preferred for wysedome afore the other. This Bias wroughte for the defence of hys country and citie this feate, when
that

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that his country was besieged of
one Aliact, he caused two mules
to bee thoro'ly fed, and so prese-
ted them to Alyet the kynge,
which wondred that they had yet
belles left among them so fat, wher
by he was mynded to leaue his be-
sieging therof. And set a spie into
the ctye to beue their state and
condicion, whiche when Syas
perceyued a spye to come emonge
them, he caused greate heapes of
grauel to be couered with wheat,
and shewed them to the kynges
messenger. Then the kynge here
vpon entred with them, & conclu-
ded to gather a peace, & so by hys
policy y cty was saued. He was a
veri earnest orator, & medled but in

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causes, he died in the lappe of his
neclew, whom the city honorably
buried: whose counsels are many
and full of wyt and prudence.

He was in the tyme of the other a
foresayde.

Cleobolus an Asian borne in
the cytie of Lindus in Caria a re-
gion of the lesser Asia betwixt Li-
dia and Ionia beyng in the myd-
dest of the sea. As in hys owne E-
pistle directed to Solon (as in Di-
ogenes ye may reade) he plainly
declareth. He was a cleane per-
son of strengthe and comelynes,
he wrote (as Diogenes testify-
eth. ccc. verses and sentences of
wysedom. He lyued. lxx. yerres ful
of experience and humayne wyse
dome

An Epylle.

dome, leuing many monumentes
and testimonies of hys wisdom
behynde.

Periander Corinthius borne
at Corinthus a citie of Achaia in
the east. There were thre of that
name (as Appollidorus dothe
wyte) the first in Thessalia : the
second in Epiro now called Al-
bania, and sometime Delossa: the
thyrde in Elide nobilitated great-
ly by the Epistles of saint Paule
directed to the men therof, a citie
sometime of great fame & riches.
This Periander of greate fame
among them, wrote. cc. verses
and sentences of prudence, a man
of greate power. He lyued after
(some wyters) lxxx. yeares, and
D.iii. then

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then discaſſed, whose diuers ſen-
tences Diogenes doth further at
large diſcribe and gather.

Thus partlye haue I opened
the condicion of theſe. vii. wyſe-
men, to you reſteth only their pru-
dēt cōſels to be diuulgat, wher-
in yf you take paines as you haue
done with prudēt Cato, you ſhall
not onely get your ſelf a name im-
mortal: but deſerue of God merit,
and of lerned & vnlearned worthy
thanks for ſo commē & publique
a benefyt. This fare you wel, frō
Cheping Wyſchambe, the firſt
daye of Marche, by youre
olde louer William
Wyghte.

() ()

The

The sage and Pru-
dent sayinges of the
seuen wysemen, and
fyrste of Per-
ander.

Perlander. i.



Dofyte from
honesty dothe ne-
uer disceauer.

These. ii. from
eche other doene-
uer differ.

Warrant

As who would saye they are to
be supposed and counted no true
gotten gooddes, who are not got-
ten by honest means and waies.

P. iiii.

And

The saying
And their vse and possession to be
vnprofytable, for as muche as
theyr winning was vnhoneste.
Whercof ye maye lerne, that no-
thinge is profytable excepte the
same also be honest.

Periander 2.

The richer a man is in substance,
Of cares the more is hys abun-
dauce.

Surrant.

That is, the more riches and
substaunce a man hath in his pos-
session, the more hede and care he
taketh how he may bestow them
to his best auantage and lucre,
or els how he maye the same sa-
fely kepe from theaues and other
daungers.

Periander

of Perlander.

Perlander. 3.

To wyſhe to dye is an euyl propertie.

And to feare death is moze miſery,
Burrant.

I count that perſon a deſperate wretch, who for any trouble and miſery in this world, be it neuer ſo great or paynefull, wyl wyſhe willingly his death, as though the grace of God were not able to deliuer him if it ſo pleaſed his god head. But yet of bothe, he is the moze wretch whiche is alwayes in feare of death, and dothe not wyllingly departe from the filthy carcaſſe when his ende and deſtynie is come.

Perlander. 4.

B. v.

Gladly

The sayinge

Gladly and willingly do not refuse.
Any thinge to do (yf thou canste
none other chuse.)

Burrant.

It is a woꝛld to se the frowarde
condicion of some churlyshe and
croked persons, who althoughe
they see none other remedye but
that they must nedes do the thing
put to their charge, yet wyl they
with a shreude looke & a peruerse
answere do the same, and that al-
so to no purpose, when it shoulde
turne moze to their commendaci-
on and pꝛofyte to do it willingly.

Perlander. 5.

If thou art terrible to many men.
Then of many beware agayne.

Burrant.

The

of Perlander.

He that is in auctoritie & poure,
and by cruelty and tyrannye caus
seth many whiche are his subiecte
tes to dreade and feare him, suche
a one hath good cause to feare and
take hede, leaste some or other of
these many or els al they together
conspyre his destruction.

Perlander. 6.

If fortune helpe thee, be thou not
haughtie.

If fortune harne thee, be thou not
heauye.

Barrant.

None other thyng in this is
ment, but that in thinges prospe
rous & lucky, we shoulde be neuer
a deale the prouder, then yf they
had not chaunced so happely.

And

The sayinge

And again when our matters and
busynesses frame not as we wold
haue them, wee ought not to bee
discomfited. But to take a good
hearte vnto vs, and to hope that
the worlde wyll amende with vs
and were better.

Eccl. i.



Praye thee, what is the
chieffest of all goodnes?

It mynde that alwaye
knowledgeth vprighte-
nes.

Warrant.

That is asinuche as to say. That
yf a man wold demaunde of me
what thinge wer beste and moste
principall

of Bias.

principall to be desyred of God,
wherby he might be counted hap-
pye in this life. An answer I may
wel and discretly make him. An
vprighte and true dealinge con-
science.

Bias, 2.

What is to man his greatest by-
struction.

Onely another man, hys daylye
companion.

Burrant.

A, see here howe an hethen
hath left in writinge the greatest
mischiefe that raigneth emonge
vs christians, that is lacke of cha-
ritie, thowse whose defeaute by
backtyng, slaundering, false ac-
cusacion, extorcion and by oppres-
syng

The sayinge
sing the poore simple people, one
mā semeth to deuour another like
rauening wolues.

Eccl. 3.

Who is ryche: he that nothing co-
ueteth,

Who is poore: he that ever desy-
reth.

Surrant.

What a poore world is this then
that we are in now, in whom all
degrees of men are wholy set in
conctousnes, no one holdyng him-
selfe contente with his state and
condicion, but ever hynching and
pinching, catching and crauynge
of the filthy mucke of this world,
not perceiuing that the true trea-
sure & riches standeth in the good
dis-

of Bias.

disposicion of the same, and not in
the vnlawfull possession of it, and
that he is onely ryche whiche can
thankfully walke in the vocaciō
wherunto Christ hath called him.

Bias. 4.

Of a woman what is the sayest
dowrye?

To haue led her lyfe in chastitie.

Burrant.

If this be true (as it is in dede)
then how shamefully are they de-
ceyued , who thynketh them sel-
nes to haue hadde a ryche mary-
age in weddyng an olde shirys-
led trotte wyth two or thzee hun-
dred pounds , hauyng many a
a leude condicion and qualyte,
and not withoute many a sower
look.

The sayinge
looke and croked worde. And shal
I thinke anye lesse of hym which
for lyke lucre, wyl not stycke to
taste of that vessels the whiche a-
nother hath broched to his hande
alredy. But that wyfe semeth to
me wel dowzed, who is lounge
and obedient to her husbāde, well
manered, and in lyfe chaste and
continent.

Bias. 4.

Whome shall I deame to lyue in
chastitie,

Of whom fame is afraide to make
a lyer.

Burrant.

If thou wylte knowe howe the
market goeth, thou muste learne
that of the that boughte and solde
in

of Bias.

in the market. So in lyke maner,
yf thou wylt knowe the qualytes
and conuersacion of a womā, aske
of her neyghbours that dwelleth
about her, or of her familiars that
are dayly conuersante with her,
for that woman is shyendly to be
suspected, which of many is euyl
reported.

Bias. 6.

What is the worke of a wyse mā?
Not ones to wil to do hurt, when
he can.

What is a fooles guyle and pro-
pertye?

To wyshe to do hurte, not able to
do anye.

Surrant.

Howe necessary is it then that

Q. i.

discre

The sayinges

discrecion and wysedome be in a
prince and ruler hauing authori-
te and power. For as much as in
suche degre he is of might and a-
bilitie to auenge his owne quarrel
vpon whome he lyst, and to hurt
and displease whome he lyst, yf
reason and wysedome should not
otherwyse rule hym. For what
would a malicious and a folysh
captife do yf he had mighte and
poure, which when he hath none,
wyl withe all the displeasure that
he can to a man.

Pittacus. 1.

He to speake wel shalbe nothyng
connyng.

That wyl not know how to leaue
his babylng.

Barrant.

of Bias.

I do thinke it no lesse, yea rather
more connyng in charmyng of a
mans tongue in being ouermuch
liberal and talkatiue, then in fra-
ming of y^e same to speake in place
and tyme conuenient.

Pittacus. 2.

I had rather of one good man to
be prayled.

Then of many euil men to be com-
mended.

Barrant.

It pyttyeth me to see thee bayne
glozy of some folish persons, who
be ready to flye strayght into hea-
uē because they are of many prai-
sed and commended, when perad-
uenture they are but Ideotes
them selues that prayse theym.

Q. ii.

Therea

The sayinges

Therefore regard is not to be had,
howe manye geue prayse, but of
what persons, whether they bee
wyse or folysh, good or bad. For
it is a greate reproche for an ho-
nest manne to be praysted of vn-
thriftes.

Pittacus. 3.

He is a mad man that wyll haue
enuye,

At any proude persons prosperity
Burrant.

I counte him not only folysh,
but a very mad man and a bzaire
sycke felowe in dede that wil any
thyng at all be vered or moued
with the good successe and chaunce
of leude persons. For a wise man
may wel vnderstande that yf ther
were

of Pittacus.

were any goodnes in such happie-
nes (yf I may so cal it) euyl dyspo-
sed persons would not so earnestly
desyer it. for good thinges they al-
wayes abandon and reiecte, and
euil thinges as treasures thei en-
haunce and magnifye.

Pittacus. 4.

Madde is he that takech any ple-
sure,

At anothers grief or dolour.

Sarrant.

Shoulde I not counte hym as
madde and as felyshe that reioy-
seth at an other mans misfortune
when he knoweth that it may as
well fall to his lotte to be in the
same daunger. As yf one being in
the sea, salwe an other in leperdy

A. iiii.

of

The sayinge
of drowning. Were it not a mad
nes for him to lasse at the others
daunger, he beyng in the same
sea, and nyghe the same peryll.
We haue moze nede to lamente
fozasmuche as we haue deserued
far greater dyspleasures, the thei
whiche are fallen into them alre-
dy. And againe mysfortunes are
not so rare nowe a dayes, & they
should cause any laughter, for the
multitude of them doth cause ma-
nye a sore wepyng eye.

Pittacus. 5.

To obey that law be not agreued.
Which vpon other men thou hast
decreed.

Surraunt.

There is nothyng that geueth
a moze readye occasyon to bryake
any

Of Pittacus

anye lawe ordinaunce, then for
the lawe maker hym selfe, the
same fyrste to vyolate. For yf it
were reasonable and iuste, why
shoulde he stycke to do it for the
good ensample of other? If it bee
vniuste, and vnrasonable, then
dothe he not the office and duetye
of a good gouernoure ordeined by
God, to rule in all equitye bys
people.

Pittacus. 6.

Manye frendes shalte thou get
in thy prosperitie.

Few frendes shalte thou fynde
in thyne aduersytie.

Burrant.

It is a thing by daily experience
proued, that whyle we haue of al

Quill.

things

The saying
thinges plentye, and all thynges
frame well with vs, euerie man
wil be ready to shew vs pleasure,
euerie man wil be our frende, and
cal vs cousens. But yf it happen
other wyse then wel with vs, thei
flee away from vs, as from theyr
enemies, and loke straungely on
vs, as though thei neuer had bene
acquainted with vs. Wherefoze
let a man esteeme him for a perfite
and truely frende, that wil in such
case flycke by him. Quid com-
pareth suche flatteringe frendes
vnto Piggions who as longe as
the douehouse is freshe and new,
they abyde and haunte there, but
yf it begyn ones to waxe olde and
rotten, they wyl flee awaye from
it

of Pittacus

it to another.

Cleobulus. 1.

Howe muche the more thou art of
abylicie,

So muche the more restrayne thy
lybertye.

Surrant.

I woulde that all they that are
set in poure and aucthority should
dayly haue before their eyes, yea
rather in their heartes and myn-
des this saying wzitten, for eueri
lytle faute is sone spyed in them,
and that to the great example of o
ther inferiour persons to do euyl.
He is worthy to be a gouernour,
who can withdraue his owne de-
syre, and rule his affection, when
he hath most liberty to do naught

M. v. Cleobulus

The sayinges
Cleobulus.

It is imputed to fortunes hatred.

When a good man is in trouble
undeserved. Barrant.

It is a common thing amonge
men when a poore honest mā hath
suffred any wrong or displeasure
at the myghtyars hande to saye,
such was his fortune and chaunce.
They myghte rather saye suche
was the vnmereyfulnes of the
myghtye.

Cleobulus. 3.

He that is made happye by anye
cryme.

This happynes he enioyeth no
longe tyme.

Barrant.

Howe longe dothe the thief en
ioye

of Cleobolus.

ioye his robbery : What longe
pleasure hath the fornicatour and
adulterar : the periured person,
dothe he long prospere : what say
ye to the glutton and dzonkarde,
is not they2 delytes soone ended,
when they are wyth some greate
dyscase molested , or wyth soden
deathe choked : Take what kinde
of synne ye wyll , and se whether
the felycitie and ioye thereof is
not sodenlye and wyth a tryce
fynnyshed.

Cleobulus. 4.

Forgeue other , to the ofte offen:
dynges .

But thy selfe forgeue not in any
euell doynge .

Warrant .

In

The sayings

In dede so should we chzistians
do, but we rather do the contrary,
reueginge all that we can oure
neyghbour offending against vs,
not displeased a whitte with oure
owne fautes. And we can quicke-
ly espy a lytle offence done by an
other, but oure owne trespasses,
be they neuer so heynous and ab-
hominable, we wil winke at the,
clocke them, and be nothing hasty
to amende them.

Cleobulus. 5.

Whosoever wyl good men fauour,
Of euyl persons, he wyl be a per-
secutour.

Barrant.

Like whatsoeuer thing a man
enterely loueth, he wyl the same
safely

of Cleobulus.

safely kepe and defende frō suche
thinges as may destroy and hurte
it. As yf a man loue gay apparel,
he wyll prouyde a medecyne for
moghthes. If he set by money, he
wyll make it sure from theues,
and do all that he can to hange
them. If he loue the trueth of
Gods word, and the professours
of godly doctryne, he wyll be an
ernest persecutour of Idolitors,
Papistes, Heretikes and scysma-
tykes. For he truely and vnfa-
uouredly fauoureth good men, who
taketh away that which most of-
fendeth them, that is, euyl dispo-
sed persons.

Cleobulus. 6.

For thy fathers merites, no man
wyll

The sayinges
wyll the commendē.

But for thy fathers euyl debes
they wyll the reprehensive.

Burraue.

If thy father and mother were
good and honest, and thou thy self
art a leude persō and an vnthrift,
Here the goodnes of thy parents
dothe nothings commendē thee,
and no man wyll sette the moore
store by thee for that cause. But if
thy father were a cockolde or thy
mother a cokqueane, perchaunce
some would not stycke to call the
bastarde or whoresone, casting in
thy teath thy parentes fault, when
thou couldest doe nothings there
withall.

Chilon. 1.

of Chilon.

I wyll not the lessar to feare me
in any wyle,

For the greater me for to dyspyle,

Burrant.

Great hede is to be take in what
soeuer state and condicion a man
is conuersaunt, howe he maye so
order and moderate his fashon of
lyuinge, that he by hys tyrannye
and cruel dealinge, do not alpyne
from him the hartes of his subiects.
And againe that he dysplease
not the higher pourses, wherby he
may bring him selfe in an hatred
and disdayne, and so he had in lytle
reputacion, whiche wyl cause
a man to wyshe hym selfe oute of
hys lyfe.

Chilon. 2.

Byue alwayes, deathe so remem:
bring.

The sayinges

byynge,

That of thy healthe thou mayest
not be forgetting.

Burrant.

How careles are we now a daies
whom no plage, no pestilence,
no murren, no kynde of deathe at
all beyng neuer so frequente and
ofte befoze our eyes, can cause vs
to remember our synfull lyfe.

We wholy forget our health, se-
kyng after continuall death and
euerlasting misery. I would eue-
ry christian would so forsake sin,
as though he should dye within
an houre. And so to applye hys
ernest study to godly occupaciōs,
as though he should alwaies liue.

Chilon.3.

Cyther

of Chilon.

Chilon. 2.

Cyther with a merye hearte o:
uercome all heuynes.

O: with a faithfull frende ridde
all carefulnes.

Warrant.

If a greate burden were layde
vpo my backe that must nedes be
caried, were it not moze to prayse
either to desyre some other healde
to beare with me, o: els wyth all
the might, I haue stronglye to go
tho:ow with it, the like a wretche
to lye downe vnder it. Euen so in
lyke case, better it were and moze
wysedome fo: a man that is in so-
rowe and care, cyther with the fa-
miliaritie and compaignye of hys
frende tho:ow his counsel to ease

R. i.

the

The sayinges

the same o2 with a chereful harte
to beare it out, and make lighte of
it, then lyke a meerocke to thynke
o2 to be in any dyspayre.

Chilon. 4.

If thou hast done a benefyt,
To reherse the same it is not mete.
Burrant.

This lesson is good for all churches,
who will be sure to do no mā
a good turne, but eyther they bee
with lyke o2 better requyted, ey-
ther els they to whome they haue
done good shalbe sure to heare of
it. We haue lyke almoste menne
whose left hande dothe not onely
know what the right hand dothe,
but as seldome as he dothe it, all
the worlde knoweth it, o2 els
shoulde

of Chilon.

Shoulde they bee counted goddes
men.

Chilon. 5.

When olde age is lyke yowth fro
lyke and lusty.

Then is it pleasant and lounyng,
When yowthe is lyke olde age fro
warde and crabby,

Then is it dumppish and lounyng.

Barrant.

And hereby he dothe shew that
olde men beyng merre and chere-
full, is moze to be esteemed, then a
yonge man testy and frowarde.

Fo2 muche bygger and longer is
the heate of younge-oke, then of
olde beche. And so sharpe and sou-
rer is the lookes of a younge
man, then of an olde, and longer
dothe the yre of the one endure

R. ii.

then

The sayinge
then of the other.

Solon. i.

Then I count our life blessed and
happye.

When we haue ended oure fate
and destiny.

Burrant.

Wonderful it is to se with what
study and laboꝝ many a folish per
son goeth about to make him self
happy in this transitoꝝ lyfe, and
to thinke to get a quyet place and
tyme to rest. And when they haue
toyled and laboured all that they
may, the greatest happynesse that
may possible in this life bee attai-
ned to, is very misery, and the qui-
etest rest, moost troublous payne
and vexacion, in comparison of
that

of Solon.

that they shall haue after their
death, yf they dye wel & like chri-
stians.

Solon. 2.

Mary a wyfe that is thine equal,
That unquall doth at variaunce fal.

Burraunt.

If thou mariest a wyfe rycher
then thy selfe, remember that she
wyl vpbzade the of thy beggery,
and auaunce her abilitie. If thou
marrest a pozer, she wil anone be
cockyng with thee, and be readye
to be maister ouer thin own good-
des. And wil not sicke to say that
althoughe she had no substaunce,
yet her good qualities deserued a
better then thou art. But one
poynte for thy learnynge in this

R.iii.

case

The sayinges
case take of the ploughman, whiche
yoketh his oren by lyke couples,
least one shoulde be a let vnto
the other by inequalitye. The
perfectest and the surest loue and
frendshyp that is, commeth together
by equal matchesse.

¶ Alon. 3.

Honours ought neuer to come by
chaunce,

But by vertues owne procurance
Burrant.

Many a one commeth to promotion
and dignitie, euen by verie
chaunce of the world. As some by
false dysyng come to ryches, some
by flatteringe to honour and digni-
tie, some by marriage of an olde
riche wydow, to great substance,
but

of Solon.

But howe many come to any estimation by good feates and qualities, by godly living and hollesome doctryn, for the true honoꝝ ought to be the reward of vertue, & not of fortune, who of tymes extol- leth and magnifieth the most leu- dest persons.

Solon. 4.

Rebuke thy neighbour priuely,
And the same do thou prayse openly
Scurrant.

May not we christians bee asha- med to haue the writings of gen- tyles and Hethens reproving and condemning oure spyteful floun- ders, and enuious backbytynge of one neyghboure of another, and howe seldome seen is it one to saye well by another, or one

li. iiii.

prayse

The sayinges
praye another. And this can bee
imputed to none other cause, then
the lacke and wante of charitie,
and the greate abundaunce, and
plentifulnes of malyce and enuy.

Solon. 5.

It is a godly arthig nobility to win.

Then to be bozne of a noble kyn.

Suuant.

The vnlerned prople when they
see a man of base byrthe and low
degree to come to any promocioun &
dignitie. Their saying is, behold
a new founde gentlcman now of
late promote and eralted howe is
he come a laught, & had in greate
estimacion, and gladiye enterrey-
ned bothe with Lordes and Lad-
es, whose father beyng a poore se-
lye

of Solon.

lye soule, full many a tyme hath
rid in to the felde in a dunge cart,
and there laboured full soore for
his living, carpinge and carynge
night and daye to bring him vp.
But yf they had any vprighte or
good iudgement, they woulde ra-
ther more reioyce in the, who by
theyr manifolde and singuler ver-
tues, and honest qualities haue so
attayned, and come into such pro-
mociō and highe aucthoritie, fro
so low and base degree, then such
who are onely by succession in
inheritance and by right hath
brought forth a gentle man. But
they endued & crowne with lyke
qualities and vertues doe double
their nobilitie, for when they are

R. v. not

The sayings
not onely gentlemen bozne, but
also through vertues and good be-
hauours procure vnto them a
more highe estate then their aun-
cesters euer had.

Solon. 6.

If fortune haue, this or that soo
becreed,

Then to beware or take hede what
shallit nede.

But yf all thinges (as they are) be
uncertayne.

Then to feare and dreade it is but
in vayne.

Barant.

If thou mightest know prescise-
ly and certainlye that thou shoul-
dest be hanged or drowned. (But
let vs refer that to the secretes of
God

of Thales.

God to be determinable with him
onely) it wer but foly then for the
to seke any wayes and meanes to
saue thy selfe from suche daunger.
But for as muche as thou art vn-
certaine what thy destinye shalbe
it wer a folysh thing to be in feare
and care of thy ende, & so by this a
christian may learne to geue hym
selfe wholly to the mercye of God,
and to put a perfite trust and hope
in him, that he wil dispose y^e ende
to his saules best healt he.

Thales. i.

Feare thy selfe, although without
wytnes,

Thou art so bolde to commit vn-
clennes,

Barant.

As

The saynges

As in the play of tiktack, yf the
table man stande vppon a syngle
poynte he is in danger of lesyng.
Euen so euerye person dysposed,
and beyng not a ferde to do synne
and naughtines while he is alone
the deuill wyll be busye to tempte
him and put him in daunger of le
syng of his soule. Whereas in
doublyng of his poynte, that is in
takinge some honest and godlye
companion with him, he shal saue
his man, that is to saye, his soule
from deadly synne, into the which
he had ben ready to fall yf the wit
nes had not bene with him.

Thales. 2.

The lyfe of man dothe sone perissh.
But the glory of hye deathe dothe
neuer

of Thales.

neuer diminishe.

Burrant.

Some compare the lyfe of man to a bubble, some to the lighnes of a feyther, some other to the gli ding of a shadow. And againe o ther there are that fayneth it to hange by an heare or a twynned threde. But let them compare it to what bytyle thinge soeuer they wyl, very short it is in deade and soone gone. Therefore yf a man wyl by his godly conuersacion of lyfe, and by his good deedes procure to him selfe an honest fame and good name, he may lyue long by the gloze of his good deedes among men here in earth, and thowse Chyistes demerites reygne with

**The sayinges
With God euerlastingly.**

Thales. 3.

**If thou entendest to do anye se-
crete thing,**

**Kepe it to thy selfe, and bee not
therof babblynge.**

Burrant.

**The nature of man is now a
dayes so subtle, the study of euery
manne is for his owne profyte so
great, and so reare a thing it is to
fynde a true and trusty frende, that
it is harde to truste any bodye, yea
the wisest poynt of al is for a man
entending any serious and secrete
busynes which shal turne him to
any profyte to kepe it close to him
selfe, and to make no man of his
counsel, lest he bee pꝛeuented by
him**

of Thales.

him to whome he trusted best, and
so he begyled of his purpose.

Thales. 4.

It is a torment, that thinge to bee
breated,

whiche by no meanes can bee
allevied.

Burrant.

A these beyng upon the galous
and perceyvinge that there is no
waye but one, and that ther is no
other remedye but that he muste
hange and swynge in an balter,
yf he feare in this case, he dothe
none other but make to him selfe
a newe payze of galous, while he
hangeth hys mynde in doubt and
feare of that thynges that can
not be remedged, and soo han-
geth

The sayinge
hangeth him self twise, doubling
his sorow and grieve.

Thales. 5.

When thou doest chide earnestly.
Thou doest lytle helpe an enemy.

Scurrant.

As who woulde saye it is better
for a man to haue a good counse of
the care, of his foe then the flatter-
ring kisse of his fayned frende, for
the open war and debate that I
haue wyth myne enemye is as a
good healpe and meanes howe to
learne to beware of him, and how
to kepe my selfe that I come not
into his reache. And so can I not
of my dissembling frende, which
like a venamous serpent stingeth
pruely.

Thales.

of Thales.

Thales. 6.

Nothing to litle is sufficient,
And let not the same be aboundant.

Burrant.

A meane in all thinges is good
and cōmendable. For yf the thing
be ouermuche and superfluous,
then is it not sufficiente, for as
much as it cānot serue our turne,
and the abundaunce of it doth ra-
ther hinder vs then further. Of
the contrary, yf the thing shoulde
be ouer scante and lytle, then are
we newe to seeke. So that if
the thinge had bene meane
betwene ouermuche
and to litle, it had
fitted vs very
wel.

S. i. The

The ende of the
sayinges of the seven
wysemen of
Grece.

(2)



Cwoyle sayinges and
pjetpe tauntes of Publi:
us corrected, and in:
terpjeted by D.
Erasmus of
Rottero:
dame. Translated
by Roberte
Burrant.



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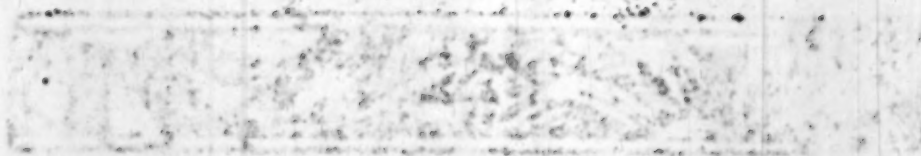
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The sayinges of Publius.

Publius. i.



**That pertayneth to
thee nothing,**

**Which chaunceth
by wysling.**

Erasmus.

**The meaning of this saying is
this. That which is gotten by our
owne labour and industrie, it is
truely oures: but that is none of
oures whiche chaunceth vnto vs
by wysling, forasmuche as every
myschaunce maye plucke it from
vs agayne.**

Publius. 2.

S.iii.

Like

The saytynges

**Toke what thou hast done to other,
The same be content again to suffer.**

Erasmus.

**Lyke as thou arte vnto other,
suche shall other be towarde the.**

Publius. 3.

**He that hath wyt a daunger to
suspecte,**

**hath knowledge ynoughe, by
owne matter to correcte.**

Erasmus.

**He that vnderstandeth and per-
ceyuethe peryll and daunger, he al-
so knoweth how to beware of the
same. For folishe hardines truely
dothe daungerously go aboute af-
fayres and busynesses. The cause
is, the knoweth not how to case
any peryll.**

Pub

of Publius.

Publius. 4.

That whyche is small and slender.

By con corde is made stronger.

Erasmus.

Concorde and vnitie both make
thinges strong, yea cuē those thin-
ges that be verie weake and len-
der, of the contrarie dyscorde and
debate to the diminish very great
ryches and substance.

Publius. 5.

Loue by the iudgemēt of the mynde
is taken,

Due by the same, it is not so sone
forsaken.

Erasmus.

It is in our poure not to begyn
to loue, but when a mā hath once

W. III. begonne

The sayinges
begonne, there he is as a bondma
buto it, for he cannot shake it of
when he woulde.

Publius. 6.

**Extreme is the loue or hatred of a
woman,**

**A thirde thing to be a meane, to
fynde no man can.**

Erasmus.

**A woman is ouer behement of
bothe partes, a beaſt alwayes ſub
iecte and vnder the rule of affec
tions. Howbeit a man maye fynde
men of ſuche condicion, and of the
not a few, whiche are of bothe ſy
des out of meaſure extreme.**

Publius. 7.

**They that be in pouertie and my
ſerye.**

De

of Publius.

We alwayes suspected of iniquitie.

Erasmus,

They that are poore and needy,
be in the more suspectiō, Surcāt,
eyther of theft or els of whooredō,
for as muche as thei seme to haue
lytle otherwyse to maintein their
parte.

Publius. 8.

Love thy father beyng gentle and
kynde,

If he bee not soo, obey with heartte
and mynde.

Erasmus.

Love thy father and mother be
ynge good and louing: and suffer
them, yf they are any thing harde
and sharpe, yea, and it be but for
this cause onely: that they are thy

S. v.

parentes.

The sayinges
Parentes. Publius. 9.

Consyder before, and take good
hede,

That thou losest by nothyng that
is thy dede.

Erasmus.

Take what thou wylt: not to be
lost, the same saue and kepe. For
truly the forcaste of thee, is the
beste sauer and keper of a thyng
that maye be.

Publius. 10.

If thou sufferest thy fantes of thy
frende,

Then thou thy selfe dost offende.

Erasmus.

It shalbe imputed to the, what
soeuer thy frende dothe otherwise
then well, where as thou gyeest
him

of Publius.
hym no warnyng therof.

Publius. 11.

It is beache to a free nature and
courage,

To lyue in another mannes bon-
dage. Erasmus.

It were an harde and a straűg
case to hym, to be a bonde seruaűt
and page to other, which is a free
man borne, and was wont to be a
mayster over other.

Publius 12.

Thz dothe a man absent harme,
That contendeth with a drunken
mannr.

Erasmus.

For the ryght wittes of a dron-
ken person are not pűsent, wyth
the whiche a man may comyn.

Ther.

The sayinges

Therfoze it feareth as though he
were not there him selfe .

Publius. 13.

A louer that is moued and angry,
Dothe with him selfe manye thinges
phantasye.

Erasmus.

For he doth purpose many thinges
in his mynde, which he dothe
not afterwarde Vrrant. As that
louer Phedria did, whiche spake
many bloudy wordes as though he
he would neuer haue returned to
his loue againe, sayinge, Shall I
loue her? that loueth not me, whi
che loueth suche a one? whiche
thytte me out of the doores: which
would not let me in: let her go to
the deuill, I had rather dye then
loue.

of Publius.

loue her againe: he shal perceiue,
what a felow I am. And yet after
warde he was as farre in a fooles
paradyse as euer he was befoze.

Publius. 14.

The couetous person that is al-
wayes ready,

Is him selfe cause of his owne mi-
serie

Erasmus.

Foz it commeth of him self, and
that willingly that he is poze and
ready Surrant. Such euer lacke
and want in greate abundaunce,
who knoweth not how to vse wel
their substaunce.

Publius. 15.

A louer dothe se what thing to re-
uet,

But

The sayinges

But that which is wysedome, he
seeth no whyt.

Erasmus.

A fonde louer dothe desire with-
out iudgement, neyther pondzeth
no2 considereth whether it be pro-
fitable o2 hurtfull which he coue-
teth to haue. **B**urrant, so that wise-
dome would some regarde of pro-
fite to be had, be she neuer so faire
and pleasaunte that thou woest.

Publius. 16.

A louer, what he surmisseth in his
dayne,

The same wakynge dreanneth in
dayne.

Erasmus.

They which are in the traunce
of loue, dooe of theim selues ima-
gine

of Publius:

gyne phantasies and dreames,
and flattereth theim selues with
bayne hope, Vntrant, supposyng
that for their louinge hartes they
are loued agayne entyrelly, when
paraduenture they are hated ex-
tremely.

Publius. 17.

If anye thing chaunce otherwyse
then well.

Euery mā is ready the same to tel.

Erasmus.

Sorrowfull and heauy tidinges
are soone spꝛeade abroade among
the common people. These thinges
whiche are good and honest,
with muche ado are beleued.

Publius. 18.

None suddenly cannot be put away.

But

The sayinges

But by lytle and lytle it may decay.

Erasmus.

Godonly and with feare, loue ca-
not be expulſed, but it may by lei-
ſure ſlyde and ſlyp away.

Publius. 19.

With a few teares of a louer,

Thou mayeſt ſone redeeme his an-
ger. Erasmus.

A louer diſpleaſed and angry, is
ſoone pacified by putting thy fin-
ger in thine eye.

Publius. 20.

Onely a good woman thou maieſt
knowe,

When ſhe dothe openly play the
ſhewe.

Erasmus.

A woman is a wilpe and a ſub-
tel

of Publius .

tel beaft, and for this cause she ca
do but lytle harme , when she is
mooste shrewift and curste open-
ly . Here in he declareth none at
all to bee good, **Surrant.** Foras-
much as thei are then at the best,
when they openly playe the shre-
wes .

Publius 21.

Thou mayest soone perceyue a per-
son auiricious,

If thou thy selfe be not couetous.

Erasmus.

One couetous person cannot a-
byde another . Ozels this : thou
shalte lightlye deceyue a couetous
person : excepte thou be the same
that he is, that is, a couetous per-
son thy selfe.

L. i.

Publius

The sayinges

Publius. 23.

**To be wyse and also to loue,
Is scant geuen to god aboue.**

Erasmus,

**It lyeth not in ones poure to loue
and to be wyse at one tyme . As
though a man wold be mad with
reason, Warrant. For as long as
a man is in that fooles paradyse
of loue, his wyttes are wholly ra-
uished, his reason blinded, and fa-
reth lyke a man that is frantike
or lunatyke.**

Publius. 23.

**A couetous person, doeth nothing
well,**

**Untyll he passe eyther to heauen
or hell. Erasmus.**

**For when he dyeth, then at length
he**

of Publius.

he suffereth other to occupye his
riches.

Publius.24.

Age be it hydde neuer so priuie,
Yet at length it dothe it selfe dys-
cye.

Erasmus.

Olde age can not be hydde, for
tyme dothe shewe & open al thin-
ges, Surrant. And by cōtinuāūce
of many yeares euery thing that
is kept close from the syght of mē
by colouring and disguyfing, ap-
pereth in his lykenes, & sheweth
what his nature is.

Publius.25.

A couetous manne, yf he lose anye
thing.

Dothe muche more styrre then

L.ii.

one

The sayinges
one that hath underſtandynge.

Erasmus.

A wyſe man is not diſquieted
with the loſſe of goodes, but he
which eſtemeth and ſetteth much
by monye.

Publius. 26.

To the couetous man what euyl
wouldeſt thou deſyre,

Onely that he might be a longe li-
uer.

Erasmus.

For aſmuch as he lyueth be-
ry wretchedlye. Therfore he wi-
ſheth to a couetous perſon a ſhyerd
turne in dede: who wold him longe
lyfe, Buttant, for the longer he
lyueth the moze are his troubles
and cares.

Publius. 27.

Truſt

of Publius.

Trust not, nor haue any beliefe,
In thy minde, when it is in paine
and grieve. Erasmus.

As longe as thou art in angusth
and sorow, haue no confidence in
thy selfe. For grief and payne can
in nothing geue vpright and in-
different counsell. Pause vntil the
sorow be staked, then purpose and
decree with thy selfe what thou in-
tendest to sprake or do.

Publius. 28.

We belyght best with that, that
is others,

And that pleaseth them, which is
oures. Erasmus.

Euery man is wery of his own
state and condicion. He esteemeth
wonderfully, that whiche belon-

L.iii.

geth

8
The sayynges
geth to another man , and that in
wozdes only. But yf it shold come
to the dede doing, few would wil-
lyngly chaunge with other.

Publius. 29.

Foꝛ a youge manne to loue it is
pleasure and pastyme,

And foꝛ an olde man it is a foule
faute and cryme.

Erasmus.

Loue in a yonge man is a plea-
sure so it be honest and godlye.

And in an aged persō, it is an hei-
nous vyce, and no pleasure at all,
Burrant , Foꝛ it is one of the thze
thinges that the wyse manne ha-
teth in his soule. An olde man to
be lecherous.

Publius. 30.

An

of Publius.

An olde woman, when shee dothe
leape and daunce,

Vnto death she maketh mirth
and daliaunce. Erasmus.

Skyppinge and daunsynge be-
commeth not an olde woman be-
ing at deathes doore, for she dothe
seeme that she would giue death a
fytte of mythe.

Publius. 31.

That which is the cause of a lours
wounde,

The same agayne, dothe make it
whole and sounde. Erasmus.

The wounde and grieve of a
mans hartes desire, the very same
person doth heale that made it, yf
he suffer him selfe to be wonne, at-
ludinge to the tale of Telephus,

L. iiii.

Barrant

The sayinges

Huriant, who beyng wounded in the thigh with the darte of Achilles was by a medicine made of the ruines of the same darte, cured and healed againe.

Publius. 32.

He dothe soone him selfe repent,
Whiche geueth quicke and lyghte iudgement.

Erasmus.

Geeue not sentence and iudgement streight out of hande. For a man dothe often tymes repent, and be soze for his rashe and hasty iudgement.

Publius. 33.

Prosperitie dothe get vnto thee a frende.

And aduersytie tryeth who is vnkynde.

of Publius

kynde.

Erasmus.

Prosperitie dothe procure and
get a man frendes; Aduersite doth
trye and serche out, whether they
are fained or true hatred frendes.

Publius. 24.

The dysar in his art, how much
he is the conninge.

In his demeaner, so much he is
the leuder.

Erasmus.

In an euill thing, howe much
the more thou dost excell & passe,
so much the more vntwise thou
art as a souldiar, the more feates
of warre he hathe, so much the
more rediar he is to do mischicfe.

Publius. 35.

A. V.

¶

The sayinges

A bowe is destroyed wyth ouer
much bending,

Had a mans minde with ouer much
flacking. Erasmus.

A bowe is soone broken, yf thou
geue him to much bent. The spi-
rites of the mynde are quickened
by exercyse of good thinges, and
by ydolencs they are confounded
and dulled.

Publius. 36.

That thinge is twyse welcome in
bede.

Whiche is voluntarily proffered
in tyme of nede.

Erasmus.

A good turne with much praier
and suyte ertoiced and hardely ob-
tayned hath losse a great many of
thankes.

of Publius.

thankes. That which is profered
wyllyngly, and by mans owne ac-
corde is twyse welcome.

Publius. 37.

He vniustly doth a good turne de-
syer.

That knoweth not to doe good for
another.

Erasmus.

He oughte not to haue the vse of
others benefites which doth good
to no man him selfe.

Publius. 38.

It is good, of another mans misery,
To learne what is best for vs to flye.

Erasmus.

Plautus in lyke maner sayeth.
He is wise happy, which lerneth
wit

The sayings.

Wyt by anothers mischaunce and
daunger. What thou oughtest for
to see that lerne not of thin owne
hurtes and harmes, but take an
example of anothers displeasure.

Publius. 39.

The of his owne libertie, sale dothe
make,

Whiche of another a good turne
dothe take.

Erasmus.

It is more happynes for a man
to geue than to take. For he lea-
seth his libertie, whosoever hath
the vse and occupieng of another
manes good turne, Burrant. And
moreouer he is a bonde man, and
a better vntyl he hath the same be-
nesyte requited.

Publius

of Publius.

Publius. 40.

There cometh to no manne so
good an houre,

But it is to one oꝝ other cause of
doloure.

Erasmus.

No man hathe any chaunce so
lucky and fortunate, which dothe
not happen o some others hurte
and displeasure, Burrant. Foꝝ
suche is the frowardnes and the
diuersitie of mannes nature, that
loke what pleaseth one, the same
offendeth another.

Publius. 41.

That kynde of death is doubled,
Whiche by another is adiudged.

Erasmus.

Men do some what with a wyl-
lynge

The sayinges
lynge and glad harte suffer natural death, but when they are compelled to dye, that death they suffer grudgingly and heauely.

Publius. 42.

Good turnes he taketh many mo
That knoweth a good turne to be-
stoe.

Crasmus.

No man doth any moze to them
whome he hath founde to be chur-
les, whom we haue tried and pro-
ued kynde and louing, vpon them
we bestow greater benefytes.

Publius. 43.

Thou doest a double synne and in-
iquitie,

When thy seruyce to an offender
thou doest applye.

Crasmus

of Publius
Erasmus.

For thou doest both helpe him,
and also makest thy selfe gylty of
the same faute.

Publius, 44.

A good heart, yf it bee dyspleased
It is muche more greuoulye of-
fended.

Erasmus.

A gentle and meke stomake when
it is moued and wereth angry, it
is more earnestly aggreued, Sur-
rant, then a curste hart, to whome
all displeasures naturally are as
a nourishment and a pleasure.

For asmuche as suche an hearte,
of nature worketh and wylleth al
displeasure.

Publius.

The saynges :

Publius. 45.

That deathe is good and to bee
wysshed.

By the whiche all euyl is exting-
guished.

Erasmus.

Unto wretchede and myserable
persons deathe is euen to be desy-
red and wysshed for, as that which
dothe make an ende of all theyr
miseries together.

Publius. 46.

They dothe receyue a good turne by
geuyng.

Whiche dothe bestow it vpon one
beseruinge.

Erasmus.

Let him thinke him selfe wel re-
quited whiche dothe geue or be-
stowe

of Publius.

Stein a good turne vpon him whi
che hath deserued it. For that is
neuer losse which is bestowed vpon
an honest good felowe, in so
muche as he wil requyte the with
a lyke, or deserue a better.

Publius. 47.

The loue of a woman is sweate
and pleasant.

Wonne with fayre meanes, and
not by constraynt.

Erasmus.

It is a gaye and pleasant thing,
when a man is loued again hear
tely, and not when a womā's good
wyll is obtayned by longe and
harde wooynge.

Publius. 48.

A good disposed mynde dothe ne-

uer

uer

The sayinged
uer hym selfe geue,

To theyr seruyce that in synne do
eth lyue.

Erasmus.

He that is an vpzight liuer, doth
neuer condescende, and agree to
him that is an vnthzift, Surrant,
And a good cause why, for theyr
condicions and qualities are res
pugnaute, and there studyes are
not lyke. Publius. 49.

To haue done a good turne he that
him selfe reporteth,

The same to bee done agayne he
shamefully asketh.

Erasmus.

The remembzaunce and putting
in mynde of a benefyte geuen is
the condicion of hym that asketh

of Publius.

or looketh for god haue merces,
Burrant, yea, and the reherfall of
a good turne is an vpbzaiding of
a mā of his vnkindnes in geuing
no thankes for his good turne re-
ceyued, and so it is worth no god-
haue merces at all.

Publius. 50.

There is the nearelt and greatest
kyndred,

Where two faichfull myndes are
coupled.

Erasinus.

The mutual beniuolence and
kyndnes of meane, doth oft binde
their hartes nerer together, then
anye affinite of bloude. Burrant,
For the knytinge together of
U.ii. louing.

The sayinge
louing and faithful heartes farre
passeth the ioyninge and mixture
of kyndredes.

Publius. 51.

Often tymes to geue a benefyte.
Is to teache howe the same to re-
quyte.

Erasmus.

He that doth many good turnes
to any one dothe with a certayne
pertniace and continuaunce of do-
ynge good prouoke the same to
kyndnes.

Publius. 52.

To counterfeyte the woordes of
goodnes

It is to bee taken for muche more
lendenes.

Erasmus.

of Publius.

He that is euill of conuersacion
and in woordes poepe holpe, he is
more thē a leude person **Burrant**,
foz he is a very ipocrite and pha-
rasye.

Publius. 53.

A good name to a manne is more
sure.

Then anye worldye rycheffe or
treasure.

Erasmus.

It is muche more safegarde to
haue an honest good name, then
worldly substaunce **Burrac**, of the
whiche two the one forsaketh not
a man, when he is deade, the o-
ther is shaken of with euery lytle
blawe of fortune.

Publius. 54.

P. iii.

Good:

The sayinges

Goodnes although it bee for the
tyme suppressed.

Yet it is not for ever extinguyshed,
Crasimus.

Truthe, and iustice maye for a
tyme, be kept vnder, but it dothe
appeare at lengthe. Barrant. As
the true preachinge of Goddes
worde hath often tymes ben kept
in hugger mugger, and the true
preachers thereof put to sylence,
yet it hath come to light agayne.
And other true prophetes haue ri-
sen, when tholde hath ben by pa-
pystes and pharisyces persecuted
and slayne.

Publius. 55.

He hath a double victoꝛye,
Who overcometh hym self and his
eunemy.

of Publius.

enemye.

Erasmus.

He that dothe soberlye vse his victoꝝ is thysle a conqueroꝝ: first of his enemy and then of him self, **Burrant,** And this laste victoꝝ is the moze honoꝝable and manlye, foꝝ there is no harder thinge noꝝ better wonne, then the subduing of a mans owne sensuall wyll.

Publius, 56.

He that is fre harted and liberall, Scketh an occasion to be benefy-
ciall.

Erasmus.

That man that is lyberal, dothe not loke to be desired: but willingly and of his own accoꝝde seaketh an occasion to geue, **Burrant,**

U. iiii.

and

The saynges
and bestoweth his charitie . But
suche liberallitie now a dayes is
turned into niggardye or prodiga-
lytie . Publius. 57.

He is twile slayne and murdered.
Whiche with his owne weapon is
kylled. Erasmus .

That griefe is muche greuous
vnto vs , whercof we oure selves
haue ministred the occasion. As if
a man shoulde promote one to an
office, or highe dignitie, & mighte
of the same afterwarde bee de-
stroyed.

Publius. 58.

He sleapeth quietly and at rest,
who feleth not howe euill is hye
nest. Erasmus,

Where all feeling and perceiue
raunce

of Publius.

raunce of euill is alway, nothing
there is euil or founde anyffe. As
if a man be fallē into a soud siepe,
he feleth not the hardnes or other
incommoditie of hys cabyn or
couche.

Publius. 59.

That an honest manne is in wret-
chednes,

The faute thereof, is his owne
goodnes.

Erasmus.

If he be in wretched case and my-
serie, whiche liueth well and vp-
rightly, this thing is to bee impu-
ted, and adiudged to his vertuous
living, whome (men say) that euil
fortune and mischaunce is alwai-
es aduersante and against. Or els

U. V.

on

The sayinges
en this wyse in these verses folo-
wyng.

Publius. 60.

It is to good men a greate disho-
nestye,

To see an honest man lyue in mi-
serye.

Erasmus.

When an honest and vpzichte
man dothe nede of thinges neces-
sary to the sustentacion and main-
tenaunce of his lyfe, this turneth
to the reproch and rebuke of good
men, who haue no better regarde
vnto vertue and good living.

Publius. 61.

A good name, althoughe it be vn-
knownen and in darkenes.

Yet it kepeth styll his owne clere
lyghte

of Publius.

lyghte and brightnes.

Erasmus.

The praise and good reporte of
good dedes cannot be hyed. For it
appeareth in the harte it selfe al-
thoughe it lyketh or pleaseeth no-
thing at al the opinion and iudge-
ment of the common people.

Publius. 62.

Good thoughtes if they fall out of
memoire,

Yet they perish not, nor utterly die.

Erasmus.

Whatsoever good thinge thou
hast purposed & determined in thy
mynde, althoughe for the tyme it
be forgotten, yet it dothe not for-
euer perishe. Publius. 63.

He wel and wisely leaseth his money
When

The sayinges
When he geueth it to the iudge,
beynge gyltye.

Erasmus.

He whiche cozrupteth a iudge
with mony, where as he is gyltye
of the matter, he leseth the same,
but yet to his owne auantage.

Therefore it is wel lost Warrant,
that the person beyng gyltye lea-
seth, willing thereby to saue hys
necke out of the halter: Although
that mony be lost that is geuen to
a cozrupte iudge.

Publius. 64.

Good men he doth bothe hurt and
greue.

Who so euer dothe euyl men per-
don and forgeue.

Erasmus.

Great

of Publius.

Great iniurye and wronge is
doone vnto good men, when euil
men are of their fautes forgiven
and pardoned. For we shall haue
fewer good, yf it be lawfull thus
for bntyriftes and naughtipackes
to scape scotfre and unpunished.

Publius. 65.

Nexte to the vertue of iustice and
and equitie,

Is cruel dealing and seueritie.

Erasmus.

For seueritie and harde dealing
is somewhat sharper and straight
then iustice, leaning to inclemen-
cy and vnmmercifulnes.

Publius. 66.

A good mans anger and fure.

A man maye soone alaye and paci-
fy.

The sayinges

ſpe.

Erasmus.

With malicious and enuyous
persons wrath dothe very ſlowly
wee away, but with good mē it is
ſoone out of mynde and forgotten.

Publius. 67.

That is an honest and good ſhame.

That ſheweth vs to auoyde blame,

Erasmus.

It is better for a man to be aſha-
med to do a faute, then after it is
done to loothe the ſame, and to be
ſorry for it. That ſhame is proſi-
table, by the which we are reſtrai-
ned from thoſe thinges, which we
haue daungerouſly done.

Publius. 68.

For a man to haue mercye and
pytye.

of Publius.

As to him selfe a good helpe and
remedy.

Erasmus.

He that is mercifull towarde
other, dothe deserue that other be
fauorable towarde him againe,
yf anye thinge shall chaunce vnto
him otherwyse then well.

Publius. 68.

Suche thinges as menne haue by
them dayly,

Bee litle esteemed, and litle set by.

Erasmus.

That is of lytle reputacion and
naught set by, which begineth to
be comon. Nothing oughte to bee
more precious & better regarded
thē good thinges. And that truely
is esteemed, which is rare & scarce.

Burrant.

The sayinges

Burrant. And this causeth men to make so much of good wiues, and seruautes, they are so seldome and harde to fynde.

Publius. 69.

When thou arte to the worthe beneficiall,

By thy goodnes to the, thou bindest all.

Erasmus.

A good turne is geuen to the vertue of the person, and not to the person hym selfe. And a good mā dothe vse and occupy thy benefite to the commoditie of all other.

Burrant. And by this meanes thy good turne dothe make all other to bee bounde vnto thee, for thou wert the fyrste geuer.

Publius. 70

of Publius.

It is counted for very crueltie.
To chide a man in aduersitye.

Erasmus.

Our frende fallen into any great
pouertye, or haunge anye mys-
chaunce is to bee comforted, and
cheryshed and not to bee chydde
and bzayled withall.

Publius. 71.

To whome thou hast euer geuen,
and doest now him deny,

Thou commaundest hym to take
from the violently.

Erasmus.

He which was wont to take re-
wardes and giftes, thinketh that
as due det vnto him whiche is ge-
uen, in so much that yf thou deny
him, he is to ready to plucke it fro

Æ. i.

the

The sayinges
the by force . This pertayneth
properly to catche polles.

Publius. 72.

The patients euyl byet and in-
temperancie,

Maketh the phisicion to handle
him moze vngently.

Erasmus.

The euyl rule of the patient both
cause that the phisicion can none
other chuse , but to go vnto shar-
per remedies, as cutting searing,
and suche lyke.

Publius. 73.

This lyfe to his frendes is obious.
Who of his deathe are delizious.

Erasmus.

This lyfe must nedes be hatefull,
and spyted, whose death his own
fren

of Publius.

friends desyre and wythe after,
Burrant. As many an vnnatural
sonne wylleth the speedy deathe of
his father, for because he mighte
come to his landes. And many an
vnloving husbnde the deathe of
his wyfe, which is elde and crab-
bed that he might haue a yonger
in her place.

Publius, 74.

No man dothe soone come againe
into fauoure.

With his enemy that waiteth him
a displeasure.

Erasmus.

An enemy is not by and by to be
trusted. The beneuolēce and frēde-
ship of mē is soone set aparte, but
it is not so lightly made at one a-

Æ. ii.

gayne

The sayinges
gaine. And anger of all other thinges
doth most slowly were away.

Publius. 75.

A man commeth the sooner into an
halarde,

When of the same he hath no re-
garde. Erasmus.

A mischaunce dothe rather hurt
and harme them, who doe litle re-
garde it, the those who take hede,
and be therof ware.

Publius. 76.

Of her husbände a chaste wyfe
and continent,

Dothe obtayne her purpose be-
ynge obedient.

Erasmus.

A chaste wyfe dothe obtaine this
by her gentlenes, that loke whaso-
euer

of Publius

euery she wold her husbände to do,
he dothe it. **Burrant.** And she doth
soner obtayne when she is obedi-
ent, then when she requyrezth or
demaundeth, being vnobedient.

Publius. 77.

The proude mans pompe & glory,
Is soone turned into shame and
ignomy.

Erasmus.

An euyl report and name dothe
alwayes ensue and folow flatter-
nes and pryde, and he that insolēt-
ly and proudely dothe vse his re-
nowme and praise, the same doth
stumble and falle into shame and
rebuke.

Publius. 79.

Thou shalt more wyne by good

£.iii.

coun-

The sayinges
councellynge.

**Then thou shalt by brawlyng and
chydng.**

Grasimus.

**Anger is euer hastye and heade
longe: wysedome and good aduise-
ment is peaceable and colde.
By her thou shalte sooner worke
thy wyll, then by rashenes and
fiercnes.**

Publius. So.

Sufferaunce and patience.

Is to enery grieve and defence.

Grasimus.

**Euer anguish and payne is ea-
sed by patience. Dyseases haue
some one remedye and some ano-
ther. But patience is the common
easement of all euyls.**

Publius

of Publius.

Publius. 81.

Whereas vyce with vngracious-
nes awayleth,

There he that dothe well offendeth.

Erasmus.

Where as it is necessary for men
to play the knaues, there it wold
hinder them, to shew them selues
honest men. And where vnthrifti-
nes is rewarded, there goodnes is
punished. Publius. 82.

It is easyer to bee displeased for
goodnes,

Then to be beaten for folishnes.

Erasmus.

Better it is for a man to be dis-
pleased for vertue & honesty, then
to do any folish poynt, for the one
he suffereth vnjustly, and for the o

£.iiii.

ther

The saytinge is
other he is punyshed woꝛthely .

Publius. 83.

A mery companion that can talke
and clatter.

Upon the highe waye, is in steade
of an hoꝛselytter.

Erasmus.

A iocant and a mery talke dothe
cause that a man dothe not feale
the werines of the waye, euen as
though he were caryed in a hoꝛse
lytter oꝛ charytte.

Publius. 84.

The welfare of a wycked person,
Soone commeth to confusion .

Erasmus.

The felicite and prosperous es-
tate of euyl persons duereth no
longe tyme, Buttant, as we may
dailye

of Publius.

dailye take example of lecherous
persons, dronkardes, proude men,
and so in lyke maner of all kynde
of vicious and wicked lyuers, for
eithersome leperous sickenes or
soden death dothe mooste common-
ly turne all their ioye and delight
into extreme misery.

Publius. 85.

Tho life leyeth a faulte and blame
whiche by death would be rydde
of the same.

Erasmus.

He semeth to blame hys lyfe,
whiche desireth to dye. Buttant,
Howbeit the faulte is not to bee
leyde vnto lyfe, but to oure selues
which lyue so wretchedly that we
be weary of oure lyfe, and desyer
rather

The sayinges

rather to be quicke vnder the erth
then to lyue in suche misery, whi-
che we haue righteously deserued
for our iniquitie and synne.

Publius. 86.

He that aboue the law hath myght,
Wyl borrow a lytle more then right.

Erasmus.

To whome is suffered more then
right and law. He taketh more v-
pon hym, then eyther he ought or
hath nede so to do. This maye be
wel applyed to tyzantes and wy-
ues, Surrant. For the more that
a tirāt is suffered, and not wyth-
stande the more cruell he is. So
of a shrewde wyfe, the longer her
tongue is vncharmed and her fo-
lyshe passions not suppressed, the
more

of Publius.

more shrewdly she and curste she is.
Therefore happye and also wyse
is he that can take her vp in her
weddinge shoes, least afterwarde
she taking a lytle harte of grece be
without all hope of amendement.

Publius. 87.

The day that commeth nexte after,
As to the daye before as a scholer.

Grasmus.

By dayly experience of thinges
we be made euery day wyser and
wyser, Barrant, For looke what
we did amysse this daye we maye
learne howe to amende the same
the next daye.

Publius. 88.

To chide a man when he is in ad-
uersitye.

The saynges

**Is to hurte hym when he hath
neede of remedy.**

Erasmus.

**When our frende is in trouble,
and needeth helpe, then to chide
and bzaule with him is no helpe,
but harme vnto him. Firſt he is
to be quieted oute of his trouble,
and afterward to be rebuked, that
thoꝛow his owne folly he fell into
ſuche buſynes.**

Publius. 89.

**Battayle is to bee prepared leys-
ſurely,**

**That thou mayſt the ſooner over-
come thine enemy.**

Erasmus.

**They, who in attempting at-
tayres and buſinſſes make over-
much**

of Publius.

much hast, do sometime very slowly
byrynge to passe their matters,
wheras leysure in a prouision, is
no losse, but quickely and wyth
spede to conclude the matter.

Publius 90.

To call a manne a churle, who so
dothe enterpryse,

Dothe cal him all the euyl wordes
that he can deuyle.

Erasmus.

Unkyndnes doth contayne in it
selfe all kyndes of vyces. There-
fore there cannot be spokē a more
shamefull checke, Burrant, then
to call a man churle or a snoudge.

Publius. 81.

Do not speake euyl of thine enemy,
Howe soeuer thou thinkest of hym
preuely.

The saynges

preuely.

Erasmus.

If thou thinkest to do thine enemy a displeasure, beware of euill communication, for that is the thing that he would haue. It is a very folishenes therfore to speake euil of any man. For yf he be thy frende, thou doest not well, but yf he be thy foe, thou shalt the lesse hurte him.

Publius. 92.

Vpon thinges profytable take good aduysment,

Reysure and respyte are the beste assurement.

Erasmus.

The fyrst way is, that thy counsels be sobzely and leysurely take.

For

of Publius

For rashenes and hardines with
out aduysment be oftentimes vn
luckye.

Publius. 93.

Griefe and sorow dothe then cease,
When thou doest nothing theim to
encrease.

Erasmus.

When anye cuyl or myschiese
cometh to the worst, then it must
needes amende. Barrant. Excepte
it kepe at that paynte of extreme
naughtines styll, and yet the ther
is good hope of amendement, for
asmuche as there remayneth no
further matter or occasyon to
make it worse. Publius. 94.

I had as leaue thou toldest me a ve
ry leasyng.

The sayinges.

As to saye that a woman shall forget her weaping.

Erasmus.

And that is no more to say, then that she shal neuer forget it. Sur-
rant. This passion is so naturall
in them that yf thou wilt teache
her to forget it, thou muste fyrste
learne to make her forget that she
is a woman, but remember this
one thinge, that thou then muste
least beleue her, whē she sheddeth
her teares moste plentifully. For
yf she should forget weaping, she
should forget to cloke and hyde her
subtlytye.

Publius. 95.

By debate and stryuing,

Frendeship is made more louing

Erasmus

of Publius.

Erasmus.

The fallynge oute of louers is
the renewing of loue. Wherfore,
yea they are most commonly the
perfecteste frendes and louers
whiche befoze were very extreme
enemies: And it is often seen, that
afterwarde to bee man and wyfe,
whiche heretofore haue bene at
great debate and stryfe.

Publius. 96.

Vpon that thing take thou respite
and leysure.

Whiche yf thou ones promise, must
ener endure.

Erasmus.

Of whatsoeuer thing thou cāst
but ones for al determine and pur
pose vpon, as of matrimonye and

P. I.

priest:

The sayinges

preesthode, of the same thou must
take long deliberaciō befoze thou
set vpon it. **Burrant.** For when
thou art ones bounde and tyed by
the legge, it is to late to seke to be
losed, for it is a knot not able to
be vndoone.

Publius, 97.

A man oughte to be harde of hea-
ringe,

Onely at another mans complay-
nynge.

Grasimus.

Do thou not by and by geue cre-
dēce to him that accuseth any mā
Burrant. For by this meanes ma-
ny an innocent hath bene falsely
condēned. And many a true heire
bath bene wrongfully disherited.

Publius.

of Publius.

Publius. 98.

When oure lyfe is most delectable.
Then the state of deathe is mooste
exceptable.

Grasimus.

Then is the beste tyme of all to
dye, when it is yet pleasat to liue.
Burrant, For we shal remoue fro
a transytoy pleasure, to an euer
lasting ioye and felicitie. And so
shal we chaunge pleasure for ple
sure, that is worldly for heauenly.

Publius. 99.

That is to be called hurte and dis
pleasure,

Whiche wyth an enyll name is
gayne and lurre.

P.ii. Grasimus.

The sayinges
Erasmus.

Lucre and bauntage with the
losse of a mans good name, is an
hinderance and no gaynes. Sur
tant. No man can haue a greater
losse then the losse of his honestie,
which is the richest and only trea
sure that a man hath in this lyfe.

Publius. 100

The strength and manhode of the
souldiar,

Is the good counsell of his capy
taine and gouerner.

Erasmus.

Souldiars are myghtye and
stronge to no purpose, except thei
be ruled by the wysedome and po
licye of their capitayne.

Publius. 101.

Fear

of Publ ius.

Peace, least what to the is geuen
this daye,

Another daye wyll come and take
it awaye.

Erasmus.

That whiche dothe chaunce so
denly, fortune dothe sodenly take
away agayne. Barrant. As this
daye to attayne to greate ryches,
and promociō, and to moze w of
the same to be sodeinly and with
a tryce depzyued and benoumed.

Publius. 102.

That whiche without knowledg
is diminished,

Is for no losse to be supposed.

Erasmus.

That is no hurt or losse whiche
a man feleth not. Barrant, The

P. iii.

kno-

The saynges

knowledge and remembraunce of
any losses doth cause a mans hart
to sorow, although it be but a tri-
fle, whereas yf it had neuer come
to his knowledge, he woulde ne-
uer haue mysted it, or passed by
on it. Publius. 103.

A very innocent beyng in torment
and payne,

Is constrainned to lye and fayne.

Erasmus.

In torment very innocentes do
often tymes lye, beyng constrain-
ned therunto by punishment and
extreme payne. Burrant. Alas
who is of so bolde and harde hart
but when he is leyde in the racke,
and his ioyntes extracted & stret-
ched fourth, but wil for very pain
AND

of Publius.

and anguifhe faye whatfoeuer he
thinketh may please, although it
were neuer done or thought whi
che he dothe then fpeake.

Publius. 104.

In very lynne and naughtines,
It is mete to perfoyme faythfulnes.

Erasmus.

Fayth and truthe is after fuch
fozte to be kept, that it is euen in
very euil thinges fometyme to be
perfoymed. Murrant, Ah fee an
Heathen, how greatly he eftemed
in euyl thinges the obferuing of
that which we in the beft thinges
that bee dyspyse to perfourme, for
that do we fooneft of all negleete,
that wee do moſte faythfully pro
myſe.

P. iiii. Publius

The sayinges

Publius. 105.

Aboute that thinge which we desyre to get.

The moste spede that maye be is a staye and let.

Erasmus.

To one that is desyrous or wold fayne obtayne a thing, yea all the hast possible is tariaunce vnto him.

Publius. 106.

In that man is wysedome and happynes,

Whiche his owne faute by anothers can redresse.

Erasmus.

A wyse man dothe gather by anothers fautes and offences, what he him selfe ought to beware of.

Publius. 107.

Men

of Publius.

Men in nursery are of wytte verye scant.

And of the same they are also abundante.

Erasmus.

Wytt is scant, forasmuche as they see not how to remedy and redresse their misfortunes. And wit is abundant, for they now vnderstande and perceyue what they should haue bene ware of.

Publius. 108.

What a man knoweth and hath in memory,

The same to forget is sometyme necessarye.

Erasmus.

Some thinges are of suche fort, that they are to be forgotten, and

p. v.

vnlearned

The sayinges

Unlearned agayne. Barrant, As
chyldezen at the beginning learne
thinges moze pleasant then frut-
full, suche are at a moze discrete
age to be forgotten agayne. Of
suche sorte are the imaginacions
and phantasy of peetes.

Publius. 109.

Desyer of lucre and verye coue-
tousnes.

Made fortune an heauenly god-
desse.

Erasmus.

The study and desyre of world-
ly lucre doth cause, that mē thicke
fortune to bee a goddesse in dede,
whiche fauoureth and healpeth
theim, Barrant. And I thinke be-
lye that this was the grounde
and

of Publius

and beginning, and is the main-
tenaunce of all ydolatrie in the
churche of Christe. For verye co-
uetousnes, & none other, taughte
christians to beleue that euerye
stocke and stone was a lyuely and
a presente God.

Publius. 110.

He that doth couetousnes anolde
and fles,

Conquereth an whole countre .

Erasmus.

To subdue couetousnes or an-
ger is. more then winninge of an
whole realme or kyngdome. Sur-
rant. And so it is lyke renoume to
banquyshe and qualifye all other
sensuall affeccions and passions
of the mynde .

Publius

The sayinges

Publius.iii.

He that hath no house wher in to
put his heade,

Is as one withoute a graue when
he is deade.

Erasmus.

That is to saye, a banished man
which hath no where a dwelling
place, is lyke one that is dead and
vnburied, and lyeth without a co-
phine or graue. For banishment
is a cyuil death. For none of them
for the most part, and specially in
those daies returned to their coun-
tre during their lyfe.

Publius.iiij.

Even they that do wronge and in-
iure,

Do hate the same in another ex-
tremely.

of Publius.

extremely.

Erasmus.

No, not so muche as they threaten
selues that do iniury or wrong to
other men, wyl haue the same to
be done vnto them. Barrant. And
suche is our condicion in al kynde
of byces, which we hate and aban
dō in other, those are we nothing
at all afrayde to do our selues.

Publius. 113.

To take away weapon it is meter,
Then to an angry person the same
to deliuer.

Erasmus.

An occasion to hurt or displease;
is not to be geue to an angry per
son, but it is rather to be taken a
waye and auoyded.

Publius

The sayinges

Publius. 114.

**A manne, his owne countre for to
denye,**

**Is alinuche as to suffer banyshment
wyllyngly.**

Erasmus.

**He that hydeth his heade in an
hole, and is not occupied in the af
fayres of the common wealthe is
a banyshed man wylfully.**

Publius. 115.

Euen one very small heare,

His shadow with him doth beare.

Erasmus.

**There is nothing so small and
litle, whiche serueth not for some
vse or other. Burrauc. As the very
litle heares of the browes and eye
lyddes do shadowe & defende the
eyes.**

of Publius.

eyes from duste and other incon-
uenience.

Publius. 106.

As it is a very wretched thing,
To were elder by feare and trem-
blyng.

Erasmus.

It is a myserable case to be soze
broken and stroken in age by the
feare of a mischaunce, whych hath
not yet happened.

Publius. 107.

He is ryghtfull, euen vnto his en-
nemye,

Whiche taketh counsaile of fydes-
litie.

Erasmus.

He whiche foloweth after that
which saith, & not what grief and
sorrow dothe appoint hym, he shal

be

The sayinges
be vpright, and indifferente euen
vnto his very enemyes.

Publius. 118.

If my fortune dothe hurte them
very lightly,

Whiche be promoted to hyghe
dignitie.

Erasmus.

Lyke to them that fall from an
hyghe place, their fall is moze daũ
gerous and the soner taken. So
with moze peryll and ieopardy a
man him selfe casteth down from
an hyghe fortune or dignitie.

Publius. 119.

He that hath losse his creadence
and fidelitie,

What hath he left to saue his ho
nestye?

Erasmus

of Publius.

He which leseth his money hath
somewhat yet left to trust to, but
he whiche hath broken hys pro-
myse, and losse hys credence, he
hathe no earthly thing to take to.

Publius. 120.

When fortune is fauourable and
flatteryng,

Then wyl she bee poillyng and
shauynge.

Erasmus.

Fortune when she is plesant,
then she worketh subteltes. So
that then she is chiefly to be mys-
trusted, when she is mooste gaye
and flozzyng.

Publius. 121.

Thou mayest fortune, sooner finde
and obtayne,

Aa. i.

Then

The sayinges

Then thou mayest the same kepe
and retayne.

Erasmus.

It is a very diffycult and harde
thing to retayne fortune, least she
be chaunged or altered. And it is
a greater verue safely to keepe
and defende suche thinges as we
haue gotten, then those same to
get and wyne.

Publius. 122.

A fayre face and a beautifull phy-
nomye.

Is a dum prayle and commen-
dacion pryue.

Erasmus.

Fauor is shewed vnto the that
be fayre and beautifull, although
they saye nothing, Vrrant. And

for

of Publius.

for this gyfte we doe see a verye
strumpet to bee commended, al-
thoughe in all other thinges we
ought deadly to be hated.

Publius. 123.

We doe in vayne aike his charitis,
whiche cannot fynde in hys hart
to haue mercye.

Erasmus.

He that cannot be entreated by
sayre prayer, what boteth it to de-
spye his helpe. Surrant. For vni-
charitable persons are lyke vnto
a blocke or a stocke, whiche haue
the similitude and propozciō of a
man, yet haue no mocion or sen-
suall vnderstanding in them.

Aa. ii.

Publius.

The sayinges

Publius. 124.

It is deceite to take that awaye,
which thou art not able to repay.

Erasmus.

It is berye gyle and deceyte to
take a benefyte of anye manne, to
whome thou arte not able to re-
store asmuch or a lyke good turne

Publius. 125.

Toke whome fortune dothe fauour
and nouryshe,

The same she doth make to proude
and foolyshe.

Erasmus.

Foolysshnes and pryde are the
waytinge seruauntes of great ri-
ches and substance. Barrant. For
the greate possessours of worldly
goodes are so rauished with the a-
bundance

of Publius.

bundaunce of them that euen like
berye fooles and ideottes they are
ready to holde their fingers in an
hole, yf their ryches so wylled
them.

Publius. 126.

Ye, the faulte openly dothe know-
ledge.

Whiche refuseth to abyde a iudge.

Erasmus.

He whiche refuseth to come to
bee iudged, dothe shewe, that he
mystrusteth him selfe to be gylty.
Burrant. For trueth yet was ne-
uer afraide to shewe her face, and
to abyde the tryall of iustice.

Publius. 127.

Unthriftes and naughtye packes
to be happye.

Ha. iii.

Is

The saynges
Is to a good man greate calamitye.

Erasmus.

As often as good lucke and fortune dothe fauor and helpe leude persons, it is to the extremest calamitie and hyghe displeasure of good men.

Publius. 128.

That is to bee suffered and not to be blamed,

whiche can by no meanes bee auoyded.

Erasmus.

That which can not be altered or chaunged, is pziuely in a mannes mynde to be patiently suffered and not to be blamed.

Publius. 129.

Cuyllis

of Publius.

Euyles whiche are yet to come res-
yste not so fly flye.

But that a manne of thein maye
haue the vyctorie.

Erasmus.

Mischauces and daungers yet
to come do not so importunatlye
and busely sette vpon and inuade
vs, but that they may by wysedō
and pollicye bee ouercome and a-
uoyded.

Publius. 130.

Verye pacience that is bothe meke
and softe,

Into a fury is turned, beyng gre-
ued ofte.

Erasmus.

Aa. liii.

These

The sayinges

These softe persons when they are many tymes prouoked, and styred to anger at lengthe, being moued in dede, are farre angrier then other menne, forasmuche as thei are very seldome, and then to earnestly vexed.

Publius. 131.

Thynges counterfeyted wyth payntinges and coloures,

Doce soone retourne agayne to their owne natures

Erasmus.

Counterfeyted and fayned thynges dure no longe season. Accordinge to the saying of Placcus.

Althoughe nature with a foxke thou dost cryel,

Yet wyl she retourne to her place
where

of Publius.
where he did dwell.

Publius. 132.

He that hath loste his faythe and
fidelitie.

Hath nothinge els that is inico:
perdye.

Erasmus.

He hath loste all that he hath,
which hath loste his credence.

Burrant. As who woulde say the
lesynge of a mannes credence is
moze thē the losse of al other thin:
ges besyde, for it is the onely pro:
tecto2 and keper of al the treasure
that man dothe possesse. So that
when it is loste, it is even as good
to lose all that we haue.

Publius. 133.

The mindes facilitie and lightnes

Aa. v.

Doth

The sayinges

Dothe drawe towarde some part
of folyshnes.

Erasmus.

He is lightly entised to vyce and
vntyriftines, who is of a lyghte
wyt, and brayne. As that felowe
Mitio, of whome Terence wy-
teth, who beyng. xl. yeares of age
was now become a newe marryed
man.

Publius. 134.

Fayth, as lyfe from whence it de-
parteth,

Theher afterwarde it neuer re-
turneth.

Erasmus.

As oure life ones gone and lost,
is neuer returned, so lyke wyse is
our faythe. According to this com-
mon.

of Publius
mon saying. He which is ones be
come an vnthriste wyl scase at a
ny tyme after proue a good hus-
bande.

Publius, 135.

No man euer loseth faythe,
But he which the same neuer hath
Erasmus.

No man leseth money, but he
whiche had it. But he sayde to
haue losse faith, which neuer had
it, that is to saye, he was euer an
vntrue and vntrusty katiefe. Suc-
rant. He leseth it for lacke of grace
to take it. As he leaseth hys tyme
which wyl not apply him selfe to
occupy it whyle it is yet present.

Publius, 136.

Fortune

The sayinges

Fortune is not laciſiyed or contented,

Any manne but ones to hane offered.

Erasmus.

No euill and myſchiefe dothe come or chaunce to any man, but the ſame hathe another ſreyghte wayes folowynge by the necke.

Publius. 137.

There is bothe thunter and lyghtnyng,
Where anger with poure is inhabitinge.

Erasmus.

A man of poure and aucthoritye when he is moued to anger, he ſeameth to lyghten and thunder, rather then to be angry, Surrant.

F 02

of Publius.

For as the lightning goeth before
thunder. So in a manne of poure,
after brawling and angry wordes
folowe harde, and vncharitable
dealinges.

Publius. 138.

They whiche are nowe olde men,
Do in vayne desyer agayne to bee
chylzen.

Erasmus.

We can by no maner of meanes
possible were yonge again. The
fore an olde man must be content
to do and handle suche thinges as
pertayneth to an olde man.

Publius. 139.

A checke or a rebuke geuen falsly,
Is a malicious and enuious lye.

Erasmus.

He

The sayinges

He which rebuketh or checketh
and that falsely, dothe spytefullye
and maliciously fayne and lye.

Publius. 140.

All men do vtterly dispayre,
To keepe a woman in rule and
feare.

Escalus.

There is no man but dothe dis-
payre that he is able to rule and
gonerne the nature and disposici-
on of a woman. Burrant. This
beaste is so unruly, that there are
some whiche haue had the matter
somewhat in practise, that wil bu-
dertake soner to subdue and tame
the fearce courage of a Lyon, or
the churlythe nature of a beare,
then the shyewythe and frowarde
affeccion.

of Publius:
affeccion of a woman.

Publius. 141.

Harde thinges do thou manly suffer
That thou mayest beare lyght
thinges the easyer.

Erasmus.

Exercyse and custome thy selfe
in thynges that are somewhat
harde and weyghtie, that thou
mayest be able to sustayne other
thinges that are lyght and easye:

Publius. 142.

Fortune cannot preuaile so much
to any man.

As ryght iudgemente and good
councel can.

Erasmus.

Good councel and aduysement
dothe farre better then good lucke
and fortune. Barrant. For good
councell.

The sayings.

councell may make a man alwa-
es happye. And so cannot prosper-
itie and lucky chaunce.

Publius 143.

Byttle fortune when she dothe
glytter.

Lyke a piece of glasse is sone bro-
ken in soulder.

Erasmus.

Glasse when it glyttereth and
shineth mooste gaye, then it is so-
nest broken in pieces. So in lyke
maner the sayrest and mooste good
lye fortune is not of anye conty-
nuance.

Publius. 144.

Suffer that which is damigable,
That thou mayest susseyne that
whiche is profytable.

Erasmus.

of Publius.

Erasmus.

That thou mayest obtayne a
profyte, suffer a dyspyte. Burrant,
And that thou mayest haue a plea
sure, suffer a payne. And to gette
and wyne, stycke not to spende
and to put thy self in hasarde and
daunger.

Publius. 145.

Fortune dothe make hym well
beloned to be.

Whome fortunate no man doth
beholde and see.

Erasmus.

Fortune doth make a manne to
be enuyed, except she kepe her self
close. She is therefore to be dysa
sembled wyth. Burrant. So that
I counte those not vnwyse in this

Wh. i.

point,

The sayynges

poynre, which wyl go in an olde
tozne cote that wyl scarce harbor
a louse, and feede vpon a piece of
bzeade and chese, and a gartlike
heade, and yet are not wythoute
thzee or foure hundzeth poundes
charged in a bagge.

Publius. 146.

Althoughe it bee a good name to
be called frugal.

Yet there is some myserye ioyned
withall.

Grasius.

To be frugal and play the good
husbande, althoughe it bee an ho-
nest name and a good report, yet
it is thought miserable. And it is
lytle commended among the peo-
ple, to whom prodigalitie & wast
dothe

of Publius.

dothe moze belyghte and please.

Publius. 147.

That foze iudgement is soze and
vehemente.

Whiche hathe not an after iudge-
mente.

Erasmus.

Greuous and dreadfull is that
foze iudgement, whom a farther
sentence dothe not folow, but the
same standeth for a determinate
and fynall iudgemente. As yf a
prince shoulde beare a grudginge
mynde towarde any one, ther is
no iudge that dare otherwyse to
pronounce and geue sentence.

Publius. 148.

There cannot bee a dyspleasure
hygher.

Wh. ii.

Then

The sayinges

Then to haue a good mans anger.

Erasmus.

A good man, as he is not so sone
angrye and offended, so he is the
sozer moued, yf his goodnes be o-
uercome and pacience ones bzokē.

Publius. 149.

Of the mynde it is an harde pu-
nyshement,

Whome, to haue done anytē it
dothe repentē.

Erasmus.

He hath sore punished him self,
whome it repenteth of hys euill
dede done. Burrant. And this is
the best token of the conuersion of
a synner to perfecte christianitie.

Publius. 150.

A mynde that is constant and sta-
ble,

of Publius.

ble.

Hath not a iudgement variable.

Erasmus.

A sadde and a constant mā hath certayne and sure counsels. Barrant. And he determineth and adiudgeth nothing, but suche as is ryght and equitie.

Publius. 151.

Greuous is that euyl to bee supposed,

whiche vnder a good pretence is glosed.

Erasmus.

That euyl and myschief is vncureable, whiche is counterfeyted vnder the pretence of a good hope and comferte.

Publius. 152.

Bo. iii. That

The sayinges

**That hurteth more greuouslye.
Whiche chaunceth to a man on ad-
visedlye.**

Erasmus.

**Now and straunge grieffes and
dyspleasures doe greue a man the
more. Vrrant. Forasmuche as
he hath not prepared the mynde
patiently to suffer theim, nor yet
knoweth how to shyfte them.**

Publius. 153.

**That is the extremest enemye,
Whiche woorketh in the harte
priuely.**

Erasmus.

**A naughty and a cankered affec-
tion or stomacke doth chiefly hurt
a man. But that so hydde in the
harte can not be tryed or serched
out**

of Publius.

out.

Publius, 154.

The greuest rule and kyngedome;
As that whiche is confyrmed by
custome.

Erasmus.

Custome dothe playnly obtaine
a certayne tyzanny in the world,
in so muche that the moost folishe
thinges, yf they haue ones growē
into a custome, they cannot bee
plucked backe oꝛ called in againe.
Burrant. As, how great a dooe is
it to withdraue the vsurped po-
wer of the bythop of Rome, and
to redresse hys naughtye lawes,
and tradicions whiche were onely
by custome confyrmed. And the
onely refuge and defence of hys
fautours, is custome, sayinge.

Bb. iiii.

So

The sayinges

So haue oure forefather used. So
they beleued. And except the more
mercy of God . So are they
damned.

Publius. 155.

A greate rebuke althonghe it bee
spoken merely,

Yet many tymes it offendeth gre-
uouflye.

Erasmus.

As among Englyshemen, yf a
man cal one oꝛ other traitor, but
in sport, he is in daunger of a blow,
oꝛ some worse displeasure, the tres-
pas is so heynous.

Publius. 156.

Alas how harde is the custody,
Of renoune and gloꝛye.

Erasmus.

An

of Publius

An honest fame and name is
lightly deyled and contaminate.
And it is a more harde and busye
thyng to defende and keepe the
same, then to gette it.

Publius 157.

A man is belyde his body.

When he is furious or angrie.

Crasinus.

He is besyde hym selfe, and not
his owne man, whosoever is an-
grye and thoroughly verred. Accor-
ding to this saying afore. He spea-
keth to one that is absent whiche
commeth with an angry person.

Publius. 158.

Alas howe greatye is he to bee
feared,

To whome breath is nothyng

Wh. v.

deaded,

The sayinges
breabed.

Erasmus.

He that passeth not vpon death
suche a one is greatly to bee fea-
red. Forasmuche as he is Lorde
and ruler of another mans lyfe,
whiche doth lytle set by his own.
Burrant. As who woulde saye, he
lytle passeth to kyll and see, who
careth not for the leasynge of hys
awne lyfe.

Publius. 159.

Vpon a wretched person, he that
hathe pitie,

Of him selfe he hathe memozye.

Erasmus.

For suche a one dothe vnder-
stande that the same wretchednes
maye chaunce vnto him, where-
vpon

of Publius.

Upon he shoulde neade of suche
healpe.

Publius. 160.

That is a shame, not wythoute
honestye.

In a ryghtefull cause for to dye.

Erasinus.

That euyll name and reproche
is praysefull for a man to lese his
lyfe in the way of ryght. Durrant
As to bee hanged is a villanous
death, yet is it glozy to him which
is hanged guiltlesse, or is take prisoner,
and so put to suche kinde of
execucion amonge his ennemyes.

Publius. 161.

He hathe helpe in aduersitie.

Who lendeth his helpe in prosper-
ritie.

Erasinus.

Who

The saynges

Who when he is well at ease,
and welthy, dothe helpe other, o-
ther do helpe the same agayne in
his aduersitie, Surrant. But for
as muche as felwe do obserue this
lesson, therfore the lesse pitie men
haue of them, when they are fal-
len in suche necessitie and nede.

Publius. 162.

Of him to bee harmed, alas what
myserye is it.

Of whome thou canste not com-
playne or requyte.

Crasinus.

It is an harde case for a man to
be endamaged or dyspleased, ey-
ther of his frende or els of a great
man. For as of the one it is lyttle
honestye to complayne, so of the
other

of Publius.

other it is not the surest waye .
And so he should byng hym selfe
into a shreude pycke, yf eyther of
them he would goe aboute to re-
quite with lyke displeasures.

Publius. 163.

Extreme nede and wretched po-
uertye.

Causeth a man to aduenture in
greate ieopardy.

Erasmus.

Pouerty is wittye and full of in-
uencion, and the synder oute of
crafte and subtyltie. And euill and
naughty thinges do many times
seire and moue a mans byayne,
accozdyng to the saying of Pals.
Surrant. As in some ydolitric, in
some thefte, in some other leache-
rye,

The saynges
Tye, and so all kyndes of vices por-
uerty dothe cause to be attempted
and appzeurd.

Publius. 164.

Alas how myserable is that payne
Whiche in tozment maye not com-
playne.

Erasimus.

The truthe is tryed oute in toz-
mentes and punyshmentes. But
some bee so tozmented, that they
dare not tell the truthe, knowing
what he woulde haue kept pzeuy
and not to be vttered, that dothe
tozment and punysh them.

Publius. 165.

Alas in long lyfe how many thin-
ges dothe chaunce.

That causeth a man to take great
repent-

of Publius
repentaunce.

Erasmus.

Many thinges do happen by ly-
uyng longe, whiche thou woul-
dest not to happen by thy wyll.

Burrant. Forasmuche as the life
of man is neuer without miserye
and wretchednes, and euer in sub-
iection to the hasardes and daun-
gers of fortune.

Publius. 165.

Pleasaunte and swete communis-
cation,

Hath his veneme and poyson.

Erasmus.

Fayre speache is ful of subtletye
and deceyte, and as a swete hony-
ed poyson. Burrant, Whose

taste is pleasant & delectable, and
yet

The sayinges
yet the operation and working of
the same mooste noysome and
deadlye.

Publius. 167.

So often tymes a man dyeth,
How often he his frendes leseth
Erasmus.

Deathe is a certayne benum-
myng of lacke of a mans best ie-
wels. As his wife and childre, his
father and mother, or anye other
of his familiars, or whome he de-
rely loueth.

Publius. 198.

A man alwayes beareth one thyng
in hym selfe priuely,

And thynketh towarde another
cleane contrary.

Erasmus.

Every

of Publius.

Euery man is a dissembler, **S**ur-
rant, There is not the perfectest
frende and louer, but he wyll dis-
semble and glose, and wheras he
dothe beare him selfe outwardlye
to bee a frende, yet he thynketh
farre otherwyse in his hart.

Publius. 169.

A good reposte of a mannes hone-
stye,

Is another inheritaunce and pa-
trimonye.

Erasmus.

A good name and honest repost
is almooſte as much worthe as a-
nye goodes or landes that a man
hath by his inheritaunce. **S**urra-
t, who soeuer hathe a good
name, hath purchased to him selfe

The sayinges
a moze ample and sure state of inheritance, then can by any gyste
oz naturall discent, oz by anye o-
ther earthly thing be obtayned.

Publius. 170.

A man perceyuech not any grefe
and payne.

As longe as good fortune he both
gayne.

Erasmus.

That payne and grieve is not
felte noz perceyued, wherewith a-
ny commoditie oz pzoofte is got-
ten. **Barrant.** For the sweetenes
and pleasure of the one, doth alay
the bytternes and payne of the o-
ther.

Publius. 171.

He wyth muche honestly scruech,
That

of Publius.

That to tyme alwayes obeyeth.

Erasmus.

It is an honestye for a manne to
serue and applye him selfe accor-
dinge to the tyme, & to geue place
to fortune for a space. Surrant,
For she is not so continually cru-
ell, but that she wyll chaunge her
selfe into a better mode.

Publius. 172.

Man is lent but for a tyme to liue,
For euer this lyfe, **GOD** did not
him geue.

Erasmus.

Lyfe is geuen but for a season,
in somuche that he which gaue it
maye requyre it lawfully, and as
his of ryght, when so euer it shall
please him.

C. ii.

Publius

The sayings
Publius. 172.

It is better to knowe thyne own
heyer.

Then for thyne inheritaunce to
seke a straunger.

Erasmus.

It is more profyte for the to haue
childzen of thine owne, to whom
thou mayste leaue thy landes and
goodes, then to loke and seke for
straungers childzen, to whome
thou mayest leaue thyne inheri-
taunce.

Publius. 174.

At his fathers death, the heires
weapyng.

Is but a verye counterfeyte lau-
ghinge.

Erasmus.

The

of Publius.

The weeping of the heyze, is
but a fained and a dissembled laugh-
ter: For he reioyseth and is glad,
althoughe he putte hys fynger in
the eye. **Surrant.** And this is the
propertye of an vnnatural sonne,
who leueth more the enheritaunce
then the lyfe of hys father, and a
berye lytle tyme (God wot) he do-
eth enioye the same.

Publius. 175.

A woman that dothe oft marye,
Hath for the most part an infamy
Erasmus.

The common people doth thinke
and iudge full shrewdlye of that
woman that dothe marye manye
husbandes. **Surrant.** For some
with Paule wil thinke her incontin-
ent.

Cc.iii.

The sayinges
tinent, and other wyll iudge her
couetous or els very folythe.

Publius. 176.

The inferior and subiect abhorrerh
In what soeuer the superioure of-
fendeth.

Grasius

What soeuer thing the princes
and gouerners dooe amysse, the
same falleth to the mischiese and
distruccion of the commons. Bur-
rant. As yf Princes fall at conten-
tion and so moue battayle, the co-
mons byeth the bargayne and
smart, therfore in the meane time,
and manye a man leseth hys lyfe
befoze he hath deserved to dye, yf
the subiectes abhorre and deteste
their superiours il doinges, for thei
knowe

of Publius.

know that they shal therfore aby.

Publius. 177.

To auenge thynne ennemye after
longe stryfe,

Is the beginning of a new lyfe.

Gracianus.

The pleasaunttest thinge in the
world is to be auenged of a mans
enemies, and it is as a new kinde
and maner of liuinge . Firste he
dothe defende his owne lyfe , and
moreouer he reioyseth of his qua-
rell auenged.

Publius. 178.

So uprighte alwayes let bee thy
doynge ,

That no manne hate thee for thy
nowne deservynge.

Gracianus.

Ec. liii.

we

The sayings

We cannot auoide, but we must
bee hated and enuyed of one oꝛ o-
ther, but we maye take hede and
be ware, leaste anye man hate vs
worthely, accoꝛdyng to cure de-
sertes.

Publius. 179.

Whome thou keepst in, whether
he wyll oꝛ no.

Thou prouokest the same abroade
to goe.

Erasmus.

He whiche is not wyllyng to
tarye the moore thou doest holde
him backe, the moore desyreous he
is to departe, Surrant. And Ce-
rence dothe note this propertie to
be in a yonge man specially. And
my opinion is that it is geuen

women

of Publius

women naturallie, their wylles
and thoughtes are euer so fro-
warde and contrary to their hus-
bandes commaundementes.

Publius. 180.

Thou doest dishonour thy dignity.
Whyle thou doest aske of the un-
worthie.

Erasmus.

It is a villany and a very bond
geable thinge to become a suter
to an vnworthy person. Therfore
his worship his disgraced. Sur-
rant. Who soeuer being of nobi-
littie is a petitioner to a slave or a
villayne.

Publius. 181.

The couetous manne is towards
no man benefycial.

C. v.

Hub

The saynges
And towards him selfe he worste
of all.

Erasmus.

A couetous person dothe good
to no man as longe as he lyueth,
and moſte ſpeciall ye hym ſelfe he
dothe bothe vere and trouble by
the carefull keeping of hys good-
des.

Publius. 182.

The geueſh twyſe to the neady,
Whiche geueſh ſpede.

Erasmus.

A good turne is twyſe welcome,
which is geuen by and by and out
of hande to him that hath neede of
it, **Purraunt.** For it ſerueth hys
turne, ſaueth his credence, and ke-
peth his honeſty.

Publius. 183.

of Publius.

Couetousnes in muche plenty.

Is a well furnyshed poverty.

Erasmus.

To couet when thou hast plenty
is as a certaine headines and pe-
nurpe, not free and symple, but
well fournyshed and stozed, and
as who woulde saye, a ryche po-
uertye.

Publius, 184.

Who at a faute wyneketh,

To do another he prouoketh.

Erasmus.

He whiche dyssembled a faute,
dothe prouoke and allure to do a-
nother offence. *Quint.* As y master
to suffer y scholer ones to be negli-
gēt, he wyll be the moze bolder to
be negligēt another time. Doe for
geuenes

The sayinges
geuenes oughte to be in synne, in
whome there is no hope of grace
or amendement.

Publius. 185.

Gentle bloude of nobyltye,
Can take no reproche or byllayne.

Erasmus.

Cyther, bycause it is the condi-
tion and property of a gentle and
noble harte to set naughte by, or
lytle to regard a rebuke or checke
Or els forasmuch as an naughty
courage can not abyde to be chec-
ked or reproved.

Publius. 186.

He that seldome is an offendor.
Deserueth to haue the moore fa-
uoure.

Burrant.

As

of Publius.

As the moze frequente and ofte
a faute is done, the moze strayght
correction oughte to be ministred
and geuen. So the moze seldome
a man dothe offende the moze fa-
uoure should be shewed.

Publius 187.

One persons churlythenes and
leude demeaner,

Dothe make many a poore wretch
to face the wester.

Erasmus.

The unkyndenes of one person
dothe cause, that they that bee lo-
uyng and kynde be not holpen,
althoughe they haue neuer soo
greate nede.

Publius, 188.

In euyls to truste and hope for a
mende.

The sayinges
mendement.

No man is wont to do but an inno-
cence.

Erasmus.

A good and vpright conscience
dothe cause, that in euill thynges
we do hope and trust that **GOD**
wyll be our healde and succoure.
Burrant. And a naughty and cor-
rupte conscience is wonte in thys
case to dyspayre, for that he hathe
no remorse of his iniquitie. And
the greatnes of hys synne doth so
croke his vprightnes, that it can-
seth hym to haue mistruste of the
goodnes of **God**.

Publius. 188.

In auenging of thine enemy,
It is blamed to be to hastye.

Erasmus

of Publius
Erasinus.

Be thou not hasty and rashe, e-
ther to auenge thy quarel, eyther
els in geuing of iudgement. Sur-
rant. For bothe these two require
good aduysment and leysure, for
the one is not so lightly corrected,
and the other is not so easely re-
dressed.

Publius. 189.

Of learnynge and wytte he that
hath the grace,

Wyll feare hys ennemy, be he ne-
uer so base.

Erasinus.

It is the poynte of a wyse man
not to set light of his enenye, bee
he neuer so vile & poore, for he may
by some occasion or other wayte
hym

The sayinges
hym a dyspleasure. **Burrant.** As
the Saraby or bytel, who beyng
at contencion with the Eagle, and
of the same for hys lytlenes no-
thing dreadd. In the absence of
the Eagle he crepeth into her neste
and tumbleth her egges oute of
the same.

Publius. 190.

To a myserable and wretched crea-
ture.

Scoffing is an high displeasure.

Erasmus.

The sclye and myserable crea-
tures be offended and dyspleased
with laughinge and getting. And
they who are in wretched case
and miserye doe wreste woordes
spoken by verye chaunce and vn-
advised.

of Publius.

aduisedly to the suspectiō of some
hurte or dyll, mente towarde
theim, althoughe a manne neuer
so thoughte.

Publius. 191.

The iudge of his corrupte con-
science is condemned,

When the gyltie from his faute is
purged.

Erasmus.

When the giltye is acquitted,
then the iudge muste nedes be no
innocent. Warrant. For it is a
shreude token that the iudge is
corrupted or bribed, when he that
hath deserued the punishment of
the lawe, is by the same cleared
and acquytted.

Publius. 192.

Dd.i.

To

The saynges

To forgeue it is good humanity.
When the partie is ashamed of his
iniquitie.

Erasmus.

No forgeuenes at all oughte to
be, but where the party repenteth
him selfe of his dede doone. But
rant. For in suche case the amen-
tment of his life shalbe moze ple-
sure vnto vs then his deathe. By
hys deathe we shal lerne nothing,
and by his lyfe he may recōpence
vs for oure goodnes shewed in
suche distresse and exigent.

Publius. 193.

In thinges doubtfull and full of
ieopardye.

Muche anayleth boldnes and au-
dacitye.

Erasmus

of Publius.
Erasmus.

When a matter is in a hastarde
of wynnynge or losynge, audacitie
and the bearynge of a good face
there vpon, helpeth greatly. Sur-
rant. The commo saying is, spare
speche and spare spede. For ma-
ny a one thowwe a lytle dastard-
nes of hart and blouthyng, leseth
many a good chaunce and fortune
whiche they myghte haue had yf
thei had put them selfe forwarde.

Publius. 124.

A synner, the same daye hym selfe
condempneth,

In the whiche by any meanes he
offendeth.

Ed. ii.

Erasmus

The sayinges
Erasmus.

Whosoever dothe a mischeuous dede, is straighthe waye condemned to him selfe his owne conscience being iudge, althoughe no other iudge geue sentēce. Vrrant I woulde to God that euery man woulde consyder this iudgement, and put his naughtye lyfe to excucution and stragle his synne with a stronge halter of repentaunce neuer wyllyng to come to that iudgement agayne.

Publius. 195.

To rebuke hym that is an euyl lyuer.

It is to be counted for no slander.

Erasmus.

It semeth no slander, whiche thou

of Publius.

thou makest against an euill and
an unhappye person. **Surrant.**

Fo2 those reportes that thou ma
kest of him are true, and thou liest
neuer a deale vpon him. And yf
thou shouldest saye other wyse thou
shouldest not say trueth.

Publius 196.

Fewe thinges do wance vnto po
uertie.

And all chynge do lacke vnto a
uaricie.

Erasmus.

Many thinges there are whych
a poore man dothe nede to the ne
cessitie of his lyfe, but a couetous
man dothe nede manye thinges
more which hath not so muche as
that, which he hathe in his posses

Do. iii.

sion.

The sayinges

Non .

Publius. 197.

Towarde thy frende behaue thy selfe so.

That thou thinkest that he maye be thy fo.

Erasmus.

So loue as thou mayest conueniently hate . So far trust thy frēde that yf he be made thine enemye, he may be able to doe the but a lytle harme. Barrant. For there are manye false flatteringe frendes, who when they haue croopen into a mans bosome, and knowen all his secretes, they woozke mooste villany & mischief against hym.

Non 198.

No man can euer abyde enuy .

Then

of Publius.

Then a stronge man or an happy.

Erasmus.

Fortunate and luckye persons
do lette naughte by enuye, and a
stronge and hardy man dothe vt-
terly despise it. Surrant. The one is
able to withstande malyce wyth
his substance hauing good lucke
on his syde, and the other is able
to fyght it out with cleane strength

Publius. 199.

Griefe and anger among theine
that be louing.

Was euer yet founde glosynge
and dissembling.

Erasmus.

And this is comonly sene in wo-
ing, for wher the parties loue one
another entierly, yet wyl they of

Ed. iii.

ten

The sayinges
ten tymes fall out and be at defy-
aunce whereas all the worlde is
not able to sonder them.

Publius. 200.

Enuy is moued priuelye .

And for a thinge of naughte it is
angrye.

Erasmus.

An enuious person is not with-
out anger, but yet dissembled and
close, for a triflynge matter scarce
worthe thees skypes of an olde
doggue. Burren. Suche persons
that bee enuyous and melencoli-
ous, wyl be angry and frete with
in them selues for theyr mayle pa-
red awrye.

Publius. 201.

An angry person thou maist auoide
tyghtly

of Publius.

lightly,

But hatred thou canste not, tyll
thou shyftest thine enemye

Erasmus.

Anger dothe coole anone, but
hatred and malyce doth dure lōg,
he verely dothe hate whatsoeuer
is an enemy. Take hede of hym,
therfore a long tyme, yea alway-
es. The verye same thinge dothe
the wise man of the Hebrewes put
in knowledge, saying. To an ene-
my reconcyled and receyued into
fauoure agayne, take thou greate
heede.

Publius. 201.

Of a dyspleasure and iniurye.

If forgetfulnes is the next reinedy.

Erasmus.

De. v.

Avenge

The sayinges

Auengemente dothe not helpe,
and remedye iniuries doone vnto
the, but forgetfulness and the put-
ting them out of mynde can dooe
it very well. Barrant. For by auē-
gement we maye worke oure sel-
ues more displeasure, but when
we haue put them quyte oute of
oure memoꝛye, oure myndes are
quiete. And this shall moue oure
enemyes heartes to bee sorre for
deynge of suche iniuries.

Publius. 203.

Who vpon his anger hath the vic-
toꝛye.

He hath subdured a sturdy enemy.

Erasmus.

It is an euident signe and most
perfyte token of a right valyante
champion,

of Publius.

champion, when a man overcome
meth his angrie passion . This
could not the same victorizous and
most valiant Alexander, the most
mighty and great conquerer of the
whole world do. Barrant, And no
more can any other man now in
this our time do, & yet they thinke
them selues māly and hardy cap-
taines mete to be set ouer a great
number of men, not being able to
subdue a lyttle sensuall wyll in
them selues. Publius. 203.

To thy frende haue such faith and
creditie.

That he maye haue no occasion to
be thyne enemy.

Barrant

A lyke saying to this is there a-
foze

The sayynges.

foze reberfed, wher he geueth like
couñcel, fo2 a mā so to behaue hym
selfe towarde his frende, that he
take no vantage of him to do him
a dyspleasure, yf he chaunce at a-
nyē tyme to fall at debate wyth
hym.

Publius. 204.

An angrye person thynketh it an
heynous thinge.

To haue good counsell, o2 a gentle
warnynge.

Erasmus.

A wenyſhe and a curſte harted
felowe thinketh hym ſelfe to bee
ſhredely hurte of hym, who ge-
ueth him good counſell. **B**urrant.
And ſuche felowes that be ſo ſelfe
wylled, be it neuer ſo muche fo2
their

of Publius.

their commoditie and pꝛofyt that
a man counselleth them, yet wil
they folowe their owne sensuall
appetytes and frowarde wylles.

Publius. 204.

He wickedly **GG** blameth and
accuseth.

Who the seconde tyme **Hyppozacke**
suffereth.

Crasinus.

He that hathe ones bene in leo-
perdy, and dothe aduenture him
selfe in lyke daunger agayne, he
dothe shamefullpe blame fortune
Burrant. If any thing go amysse
with him. As they whiche haue o-
nes escaped dꝛounyng, wyl put
theiꝛ selues in the same hasarde
agayne. It were great wickednes
foꝛ

The saynges

For theim to laye the fault in god,
Who had geuen them a sayre war-
ning befoze to beware & take hede

Publius. 205.

It is a reproche and an ignomy,
For an unworthye person to bee
in dignitie.

Erasmus.

Honor and promotion geuen to
the unworthye, dothe not make
him an honest mā, but doth much
more dishonest and shame hym.

Surrant. For where as befoze his
unworthines was but of a fewe
known, now it is lyfte vp into
the syghte of the wyde worlde to
be sene of all men. And by this
meanes he getteth to him moore
shame then dignitie.

Publius

of Publius.
Publius 206.

Where newe prayse doth springe
and grow,

There the olde prayse is allowed
also.

Erasmus.

If thou shalt happen to do well
the seconde tyme, thou shalt cause
that me wyl the better beleue the
good reporte that wente of thee
befoze.

Publius. 207.

He is well eased of his owne grieve.
Who hath done his enemy like mis-
chiefe.

Erasmus.

He lesse feleth his owne hurte &
displeasure, who is able to requite
and auēge his enemy with a lyke
shreude.

The sayinges

shreude turne. Barrant. As yf one
haue taken a broken heade that
the bloude runneth about his ea-
res, yet if he be able to do as much
agayne he wyll counte hym selfe
cured of his wounde.

Publius. 208.

Fortune is bothe lyghte and wa-
neringe,

That she hath ones genen quickly
agayne crauinge.

Erasmus.

Unconstante and vnstable for-
tune dothe by and by fetche again
and take away, yf she haue geuen
anye thyng.

Publius. 209.

This lawe is to al menne unuer-
sallye,

whiche

of Publius.

Whiche byddeth vs to bee borne
and dye.

Erasmus.

The necessity to be borne and to
dye, dothe touche all men in gene-
ral. Varrant. And where there is
a law of necessity, the same muste
neades be obeyed, for there is no
wayes to auoyde or correct it.

Publius. 210.

Euery mans auantage or furdes-
raunce,

Cannot be without anothers hin-
derauance.

Erasmus.

The lucre and winninges of one
man, is the losse and dysprofyte of
another. But not lyke in thinges
of the mynde. Varrant. If the

Es. i. byar

The sayinges

hyar haue a great peniworth in
his marchaundyse, the seller must
neades sufferne losse. And so lyke
wise in al other worldly thinges.
But in vertue and connyng it is
not so. For in them, that whiche
one wynneth and gayneth is to
no hynderaunce to another, of
whome he getteth suche vertues
or qualitties.

Publius. 211.

Want onnes and commendacion,
Coude neuer yet agre as one.

Erasmus.

Intemperaunce and vncaste
lyuing is alwayes subiecte to an
euyl name. Varrant. For where
as other kyndes of vices although
heynous yet they are many times
borne

of Publius.

borne withal, but ryotouse liuing
and carnal delightes no good mā
can allowe or commende.

Publius. 212.

The gylty person feareth the dan-
ger of the lawe.

And the vngyltie of fortune stand-
eth in awe.

Erasmus.

The innocent and gyltlesse, al-
thoughe he stande in no dreade of
the lawes as the offender and gil-
tye dothe, yet he feareth fortune
which many tymes doth oppresse
and wronge the iust and vpright
lyuer. Vrrant. For she hathe
no respecte of personnes, but as-
wel the good as the euill she dothe
honour and dishonour, and make

Ce. ii.

hygh

The sayinges
highe and lowe at her wyll.

Publius. 213.

To the ryotouse man many thyn-
ges do want,

And to the nyggarde all thynges
are scant.

Erasmus.

The prodigal and wastful spender dothe nede many thinges, and the couetouse person dothe lacke al thinges. This hath nede of many thinges, which spendeth much, to the other there is nothyng ynough, for asmuche as he is insatiabable and neuer satysfied.

Publius. 214.

Churles and vnthankefull persons
most of all,

Do teache a man to be harde and
only becal.

of Publius.

onlyberal.

Erasmus.

Unthankful persons doe cause
that they which haue bene kynde
and benefyciall, doe nowe wyth-
draue their lyberallite, and to
geue moze seldome then thei haue
doone heretofore.

Publius. 215.

He who doeth to one man an
iniury,

Dothe thzetten to do the same
to many.

Erasmus.

Euery man dothe looke to haue
a shreude turne oz iniury at hys
hande whiche hath done the same
to one already. Surrant. Lyttle is
his conscience to be trusted, but
Ce.iii. that

The sayings
that he wyll in lyke case do wroꝝg
to all men yf he may haue lyke a-
uauntage of them, if he sticke not
to do one man a displeasure wroꝝg
fullye.

Publius .216.

Reysure in all thynges we hate and
dyspyle.

But yet it is that whiche doothe
make vs wyle.

Erasmus.

Troublous and greuous is fa-
rtaunce in euery matter, yet the
same dothe make vs wise and wa-
rye, lest we do anye thinge rathe
and vnadvisedly. Barrant. And
here vpon is a true saying among
the common people. Hastye men
neuer lacketh woe.

Publius.

of Publius.

Publius. 217.

That is an euyl cause to be iudged:

For the which mercy is requyred

Erasmus.

Innocencye and byrghtnes of
lyuynge neadeth no fauoure or
mercy, but desyreth the iudge to
bee indifferent and righteous.

But whereas all the truste and
hope of the matter resteth in the
mercy of the iudge, the cause is
very euyl. Publius. 218

This deathe is to be thought more
happye.

Whiche dyeth, before he desyreth
to dye. Erasmus.

He dieth then happely, who dieth
whyle his life is yet pleasat vnto
him. And dothe not as yet thorow

Ec. iiii. the

The sayinges

the werines of the same, wyshe to
dye. Surrant, Lyke sentence hath
he before, where he rekeaneth no
deathe so happye as that whiche
taketh a mā in his best rouse, and
when he mooste desyzeeth and deli-
teth to lyue.

Publius. 219.

To bee constrayned to holde thy
tongue, it is myserye,

When thou wouldest utter thy
mynde wyllingly.

Erasmus.

It is an harde case, when it is
not lawfull for the to speake what
thou wouldest. For there y shalte
haue libertye muche lesse to dooe
what thou desirest, if it be not law-
full for thee to speake thy mynde
frely.

of Publius.

freely .

Publius. 220.

That chaunce is moſte myſerable
and unluckye.

Which dothe wante all ſpyte and
enuye.

Eraſmus.

Happynes dothe ſcare and pro-
uoke hatred and malyce . There-
fore whome no man dothe hate,
muſte nedes be moſte wretched of
all other.

Publius. 221 .

Hym full euyl maye I call ,
Who for his owne profyte is bene-
ficiall.

Eraſmus.

He that dothe a good turne for
his gaynes ſake , he dothe euyl.

Ec. v.

Burrant

The sayinges

Burrant. As many a man would be counted great and special good frendes for lendyng theyr neighbour in his necessitie a somme of money, when they receive it with an ouerplus, and to their mooste aduantage. I maye rather call them vsurers then frendes, for yf they should haue no gaynes they woulde lende no money, nor doo any other dede of charitie, and after this sorte it is no charitable dede to bee supposed.

Publius. 222.

A leude person when he doeth counterfeitte goodnes.

Then he is dysposed to mooste unthriftynes.

Erasmus.

of Publius.

A dissembled and a cloked malice and myschete is worst of all other. **Burrant.** For suche are lyke vnto serpentes and adders that styngge pziuely, who in their outwarde behauioꝝ are as mecke as lambes, and in their hartes rauening wolues and subtile foxes, then most purposynge myschete and naughtines, when they pretend moſte holynes.

Publius 223.

When that feare vpon man both come.

Then ſhal he ſleape but verye ſeldome.

Erasmus.

Feare dothe dꝛyue alway ſlepe,
Or els a man oughte not to ſlepe
when

The saynges.

When he is in daunger. **Barrant.**
Little rest taketh he which is besegged with his enemyes, or that is tossed in the myddle of the sea, among the stormes and tempestes where is but a thinnne bourde betwene him and death.

Publius. 224.

Deathe of necessitie no man can refuse.

But to dye when thou wouldest not thou shalt not chuse.

Erasmus.

Sometyme men wyshe to dye, when they cannot dye and they woulde neuer so fayne. And ones we be sure to dye for all together. For there is no power geuen vs to ryse from deathe to lyfe at oure pleasure.

of Publius.

pleasure. This is spoken against those persons, whiche as often as there chaunceth any griefe or displeasure in their lyfe, by and by they wysh they selues raked vnder the earthe, as though they might releue when they woulde.

Publius. 225.

That is euyl done and uncerteinly.

Whatsoever is doone vpon fortune's fydelitie.

Erasmus.

Whatsoever dothe hange of fortune, that is nothing stedfaste and sure. Warrant, Let not a mā haue to muche confydence in fortune, for she wyll sodenly vniwares deceyue him. It is no wysedome to set all vpon syre and seuen, and
to

The sayinges.

to stande at hasarde, whether to
wynne all or lese al. Soner chaū-
ceth seven then syre, there come
more ofter losses, then gaynes.

Wherefore let thy doynges stande
vpon the wyl of G D and good
counsell, leaste otherwyse thou
wzappe thy selfe into daunger.

Publius. 226.

Who to the deade dothe any gyfte
geue,

Seueth hym nothinge and hym
selfe dothe beryue.

Erasmus.

In the olde tyme they were
wonte to do sacrifice to the deade.
This is losse and dothe perish fro
the lyuinge, and the deade dothe
receyue no part thereof. Purrant,
the

of Publius:

The custome amōg the Panimes
was to shed wyne vppon the gra-
ues and buryalles of their fren-
des beyng dead, which thing this
very Heathen did abhorre and es-
tyme for a supersticiō and a thing
that pꝛofyted neyther the lyuinge
noꝝ the deade.

Publius. 227.

That mayster is worse then hys
seruaunte.

Whome to dysplease he dareth
chante.

Erasmus.

He is a subiecte and inferioure
to his seruañtes, that feareth thē,
foꝝ because he knoweth him selfe
gylty, & an offender. Barrant. As
that mayster who hath made hys
seruaunt

The sayinges
seruaunt priuy to his whozedome
oz theft oz suche another vyce dar-
reth not put awaye his seruaunte
oz displease him in any wise, least
he be wray his vnrhysly liuynge.
In this case the master is become
the seruautes bondman oz slaue
and is at his seruautes becke and
commaundement.

Publius. 228.

In heyre of thyne owne bloude
borne is trustier,
Then by wyting to chuse a straüger.

Erasmus.

Thy sonne is borne thine heire,
these who by their flatterye craue
to be thyne heyre, be wyttē as by
laste wil and testament, oz by any
other dede and charter. This ma-
keth

of Publius.

keeth againste them, who their
owne children or right successors
whome very nature hath bounde
vnto them for anye trespass or of-
fence do transpose and geue ouer
to straungers their gooddes and
possessions.

Publius. 229.

If geuynge a shreude worde or an
euyl counsell.

The woman their husbandes doe
farre excel.

Crasus is.

In euyl thinges, the women
haue farre passinge wittes aboue
men. Burrani. I see no mans rea-
son or conninge is able to inuesti-
gate or serche oute the craftye in-
uencions and shiftes that women

Ff. i.

haue

The sayinges

haue prompte and readye in excuse
syngge or mainteynyngge of theyr
wickednes . And that the deuyl
soone espyed . For the feat to de-
fraude man of hys blessed state of
perfecte felycitie, he wroughte by
a wilie and subtle beast (a womā)

Publius. 220.

It is an eny pleasure and felicitie,
Another straunge thinge to occu-
pye .

Erasmus .

Another mans meat is swete and
plesant, but y pleasure is naught
for a man to frequent and accus-
tome him self to straunge thinges
what soeuer they be. Barrant. As
for one alwayes to thrust his leg-
ges vnder another mans table,
and

of Publius.

and to be euer begginge or borrowinge this or that, and neuer to recouer him selfe out of anothers daunger, ther can be no moze displeasure wished to him truely, for it is a very bondage.

Publius. 231.

That is kepte with muche peryll and ieopardye.

Whiche deligheteth and pleaseth manye.

Crasinus.

It is harde to saue and kepe that which many men desyre, as mony and a fayre wyfe. Whurrant. For these two are as buttes and pikes at whome euery mannes eye dothe thoute. And I woulde they dyd so well prouyde for the remedye of the one, as the other.

Ff.ii.

They;

The saynges

Thei locke vp their mony in these
cheastes, so I would they shoulde
keepe their wyues oute of theyr
shoppes, where they syt as itales
and alure mens eyes passinge by
In Venus and other townees bee-
yonde the sea, syngle women and
queanes do after suche sorte syt in
windowes and shoppes, and chaste
matrones and wyues kepe theire
secret in their halles and parlores.

Publius. 232.

That medycine is very euill.

Whiche bothe nature destroye
and spylle.

Erasmus.

The medicine that hurteth nature
is harde, as that which taketh a-
way any member or liuine of the
body.

of Publius:

bodpe. **S**urrant. As I haue knowen a Whisicion which dyd minister a medecyne to heale a mānes eye, & vtterly peryshed his sighte by the same. Lyke wyse a surgion who toke vpon him the cure of legges, and now the partye is not able to set a fote vpon the grounde.

Publius. 232.

The that is of an euill dysposicio.
Redech no leude instruccio.

Grasimus.

To naughtines, yea without any teacher we are apt and ready, but vertue must haue a scholemaster. **S**urrant. Or els it wyll not at all be lerned. And when it is with muche trauayle gotten and obtayned, it is wyth one euil vice

The sayinges
of qualittie polluted and defyled.

Publius. 234.

To know no parte of misery,
Is to lyue without all ieoperdy.

Erasmus.

He who lyueth without daunger hath an happy life. A sure life and a quiet, altheughe pooze and bare, is the moste pleasaunt and happy lyfe. Barrant. Applyinge to the tale in Cscope of the mouse of the countrey that was ledde in to the cite by the towne mouse, and of the same mouse feasted, and when thei were in their chief banquetting, one rushynge at the locke of the dooze, made thei bothe seke their holes. Wherby on the country mouse sayde. I had

of Publius

had rather haue my pooze there
at home in safegarde and quyet-
nes, then to haue al these delicate
dysches and sumptuous cates with
suche feare.

Publius. 235.

They lyue full vnchrystely,
Who thinke to lyue continually,
Crasimus.

For suche felowes p2olonge al-
waies vntyl to morow, as longe
as there is anye pleasure or good
thing. Barrant. These lytle re-
meber what night bzingeth with
him which dare p2omise them sel-
ues to morowe daye. So dydde
the foolyshe ryche manne in the
Gospell p2omysse hys soule many
Ff.iiii, yeaeres

The sayynges
yeares of worldly felicitye, and
yet the deuyll fet his soule y same
nyghte folowynge.

Publius. 236.

By expoundynge of a worde slaunderous.

Thou shalt many tymes make it
worse.

Erasmus.

Some go about to excuse an euill
worde spoken by qualyfyinge, or
by interpreting of the same, and
so make more debate. Barrant.

For a folyshe interpretation breedeth
a further matter and cause
of contencion.

Publius. 237.

There is not lyke long time to prosper.
Who maketh a phisicion his heyer.

Erasmus

of Publius.

Erasmus.

For he dothe pꝛouoke and entice
him to kyl him out of hande. Sur-
rant. He were as good to delyuer
hys sword into hys ennemyes
hande and bydde hym slepe hym,
and I thinke his enemyes would
haue more compassion vpon him,
for he wer like to winne nothing
by his deathe.

Publius .228.

He is not longe deceyued.

Who is quickly denyed.

Erasmus.

He hopeth the litle while in vaine,
that is quickly denyed and mys-
seth of his purpose. Surrant.

There are some that wil promise
a man many good morowes, and

Jf.f.v. that

The sayinges

To euyl dysposed persons there neuer wanteth an occasion to doe myschiefe. Surrant. As he who is disposed to fyghte and is ready to draw his dagger at one frowarde or croked worde, but many of the byeth oftentymes their hastynes full deare.

Publius. 242.

A myschieuous person and euyl dysposed,

Is alwayes with hys owne nature delyted.

Crasmus.

Althoughe he haue no vantage or rewarde of his mischiefe, yet a wicked personne delyteth in hys owne vnthriftines, and is euill vnto them that are louynge and kynde

of Publius.

kynde.

Publius 243.

The innste nedes many feare,
Towardes whome many dreade
do beare.

Erasmus.

Whome many do feare & dread,
him fewe do loue or beare fauour
to Therefore he agayne of neces-
sytie muste feare them, of whome
he is dreaded. Suriant. For the
harte of man is so free that he wil
seke all the meanes possible to be
ryd of feare, and beareth a pzenye
grudge towardes him whome he
feareth, and searcheth how to dis-
please hym.

Publius 244.

By ruling and raigninge wickedly,
Many

The sayinges

Many tymes is lost a great empire,
Erasmus.

It is a greate dominion and a myghty empery to rule well: and contrariwyle the same is losse by euill gouernaunce. D: eis this. There is no kyngedome so myghtye and full of poure, which is not lost, yf thou reigne by tyranny.

Publius. 245.

That women whiche many bothe marrye.

The same agayne pleaseeth not manye.

Erasmus.

They haue an euyl report amōge the people, which chaungeth many husbandes. Cythr they be vnhappy o2 unconuenient, o2 incon-
stant,

of Publius.

stant, or very shrewes, for whatso
euer she bee that marryeth the se-
conde husbände, surely shee byd
some unhappynes to the fyrste,
whome she forsake. Barrant. And
this also maye be well applyed to
theim, who when they haue buris-
ed the thyrde, the foorthe, yea, the
fyste husbände, wyll be nothyng
ashamed, bee they neuer so olde
trottes to take another husbände,
eyther for incontynence, or elles
for auaricie.

Publius. 246.

That is an euyl counsell taken.

Whiche can not be chaunged nor
forsaken.

Erasmus.

Neuer wzappe thy self in such a
bonde that thou canste not wynde
thy

The sayinges
thy selfe out agayne. **Burrant.**
Lyke vnto them that vpon lyghte
councell wythoute callinge the
weyghtynes of y matter do make
them selues preeſte, or marye a
wyfe.

Publius. 247.

It is beſt for the unfortunate and
vnhappye.

In no maner of matters them ſelfe
to occuypy.

Eraſmus.

Who hath no lucke in doyng
of buſynelles it is beſte for him to
bee quiet and at reſt, **Burrant.**
For the moze he medeleth the mo
miſſchaunces come vnto him, and
into the further daunger he run
neth, wherefoze to haue a doe in
no

of Publius.

no matter is moost case for an in-
fortunate person.

Publius. 248.

The eyes can offende in nothing.
If a good mynde haue them in re-
lynge.

Erasmus.

We blame our eyes, as though
they ministred an occasyon of euil
lustes and desires. But the minde
is in the faute, whiche beareth no
rule ouer the eyes.

Publius. 249.

Counte not that vnto thee as pro-
per.

Whiche fortune may chaunge and
alter.

Erasmus.

Suppose nothing to bee truely
.Gg. thing

The sayinges
thine and euerlasting, which may
be taken awaye. Surrant. And so
we can take no earthly thyng as
our owne, but heauenly thinges
we may trust to be ours fozeuer.
If we haue the grace of God once
to obtayne them.

Publius. 250.

They whiche feare and take good
heede.

Do not so soone fall and flyde.

Erasmus.

That is to saye. He is not soe
quickly oppressed with a mysfoz-
tune whiche dothe take hede and
beware of the same. And he is
not lyghtly encombred wyth any
leoperdy who dothe obserue and
marke

of Publius
marke the daunger thereof.

Publius 251.

Thou knowest not what to wythe
oz what to flee.

The course of tyme dothe so alter
and deale.

Erasmus.

The tyme and course of fortune
dothe in suche sorte deale, that of-
ten tymes those thinges, whyche
thou thinkest best, thou shalt per-
ceyue to hurt chiefly, and so of the
contrary.

Publius, 252.

He that wyll a daunger flee,
Must put him selfe in ieoperdee.

Erasmus.

Thou muste by some meanes oz
other aduventure, yf thou covet to

Esq. ii. adoyde

The sayings
auoyde daunger. For he that fea-
reth all thinges shall neuer rydde
hym selfe out of all icoperdye.

Publius. 253.

There is no fortune so good and
certayne,

Of the whiche thou canst not com-
playne.

Erasmus.

Some displeasure or other is al-
wayes coupled to happines.

Burrant, As there is no manne so
healthfull but he hathe a dyscase,
yet he shold not perceiue whether
there were any pleasure: without
he had felte some payne or mys-
chaunce withall. As Philyp king
of Lacedemone counted hym selfe
unfortunate, because he felte no
calamitie.

of Publius.

calamitie amonge all hys luckye
successes of fortune.

Publius. 254.

We men do no where dye better.
Then where to liue we haue most
desyer.

Erasmus.

There is best dying, where wee
liued most pleasantly. *Barbant.*

For there shall a man be best put
in remembrance what his pleasures
were, wherein he delighted
moste, howe wayne his felicities
were, and howe shortly they are
ended.

Publius. 255.

Cause and occasion to deny.

In a couetouse person is alwaies
readye.

Eg. 11.

Erasmus.

The saynges
Erasmus.

They who geueth not wylling
lye, do alwaye fynde some occa-
sion oꝛ other, why he myght not
geue. Barrant. As yf there pooze
neyghboure come and aske theyꝝ
almes, they answer: we are char-
ged with a greate householde.
The kynges money must be pay-
ed. All thynges are deare. As
thoughe they were well excused
befoze God in that they haue not
releued their pooze neyghbour in
suche neade and scarcitie.

Publius. 256.

By ouermuche babblyng and al-
teracion.

The trueth leaseth his solucion.
Erasmus.

By

of Publius.

By sober disputinge and reasonyng the trueth is boulded out, but it is losse by immoderate saynyng. The whyche thyng dothe chaunce to some sophisticall and bzaulyng dysputers.

Publius. 257.

He alwayes, his damnacion with him dothe beare,

Who is in continuall dreade and feare.

Erasmus.

He who knowledgeth him selfe in his owne conscience to bee an offender, dothe alwayes feare punishmente, and is alwayes as a man damned. Barrant. As a thief fearinge the galous, loketh euerye houre when he shall goe to

Gg. iiii.

han

The saytinges
hangynge, as though he coun-
teth hym selfe halfe hanged al-
readye.

Publius. 258.

The more and greater euyl alway.
As the lenger and later daye
Eralmus.

Our life and age wereth worse
and worse, that is to saye: the ma-
ners and condicions of men doe
dayly more and more degenerate
and go from all kyndes of vertue
and goodnes.

Publius. 259.

It were verye folyshenes for the
gyltie.

To lese and hurt a mannes owne
innocencye.

Eralmus

of Publius

It is folynnes after such a sort
to hate synne, that thou thy selfe
doest synne: As yf a man for the
unchastity of his wyfe dothe poy-
son an adulterar, and so punyſhe
adultery, that he him selfe may be
made a poysoner.

Publius. 260.

It is a parte of a good turne fete-
lye to denye,

That which is asked earnestly,

Erasmus.

Some do so hardly and churlish-
lye geue, that they lese the than-
kes of their benefyte. Some doe
denye so fetely and gentely, that
they seeme in a manner to haue
geuen.

Eg. v.

Publius

The saynges

Publius. 261.

It is foly shenes that of the to bee
fered.

Whiche by no meanes canne bee
auoyded.

Erasmus.

As deathe or other incommodi-
tie appoynted to a manne by de-
stinye. Vrrant. For feare in such
cases doth nothing but double the
sorrow or grieffe, whereas a good
harte and comforte taken, woulde
cause the thing that semeth harde
to bee easye.

Publius. 262.

He that is fearefull sayeth he
dothe beware.

And the niggarde saith he doth spare

Erasmus.

Euery man flattereth his owne
synnes

of Publius.

synnes and offences, and dothe extenuate and make lesse the same by counterfeytinge the names.

Burrant. And this we see so put in common practyse, that a detestable swerer and blasphemmer is called a lustye bloude, and a ryotouse person, and an whozemonger is named a good felowe. And so vyce is maynteyned by verye flatterye.

Publius. 263.

In sufferying an olde dyspleasure.

Thou doest a newe prouoke and allure.

Erasmus.

If thou suffer a synne unpunished, thou doest, as though it wer lawfull for him to offende again,

Burrant.

The sayinges

Burrant. Cuyls are alwayes to
bee remedyed in the begynnyng,
foz yf they ones take rote, it is
harde to remoue them.

Publius. 264,

The courcoule dothe lacke aswell
that he hath got.

It is that thyng whiche he hathe
not.

Erasmus.

The nyggarde dothe no more
vse his owne goodes, then a straū
gers. Therefore he lacketh aswel
the one as the other. **Burrant.**

Foz althoughe he hathe plentye,
yet in that he layeth it vp in hug-
ger mugger and dareth not vse
it, he scameth verye pooze and
neadye.

Publius

of Publius.

Publius. 265.

Howe longe is the lyfe of hym in
myferye?

And howe thort is the tyme of
the happye?

Erasmus.

Unhappye and myferable per-
sons be thozowly werpe of theyr
lyues . To the fortunate and
wealthye personne deathe dothe
seame to come befoze her daye, for
because he fealeth no werynes of
lyfe.

¶ I A I S. quod
Burrant.

Imprinted at Lon-
don, by John Tysdale,
dwelling in knyght ryders
strete, nere to the
Quenes war-
drogge.



27 DE 67

